

HORIZON

The magazine
of useful and
intelligent living

FALL-WINTER

1944

Articles by MANLY PALMER HALL Philosopher

CONTENTS FALL-WINTER 1944 ISSUE

An identifying footnote to each article indicates whether it is an original article, a Manly Palmer Hall lecture, or an Everett J. Lee Jr. translation. *Suggested Reading* is a guide to his published writings on the same or related subjects. A list of Manly Palmer Hall's published works will be mailed on request.

<i>THE HEALING ARTS OF TOMORROW</i>	1
<i>THE WORLD OUT IN SPACE</i>	15
<i>A MANUSCRIPT NO ONE CAN READ</i>	34
<i>THE CAUSE AND PURPOSES OF WAR</i>	43
<i>IS THERE A PLAN FOR PERMANENT PEACE?</i>	
<i>Part I — Physical Planning Will Fail</i>	58
<i>THE DEVIL'S FLATIRON</i>	71

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HORIZON

The magazine
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● *The return of the priest-physician*

The Healing Arts of Tomorrow

VERY stimulating to thoughtfulness are accounts of certain medical problems of the war. We are told that half of the beds in our military hospitals are occupied by mental cases. For the most part these hospitalized men have never been overseas, have never been exposed to combat. The mental breakdowns have occurred in camps, in some instances before the soldier completed his basic training, and very often even before he heard a gun shot on the target range.

In the last war mental breakdown was in general called shell shock, but in this war the scope of psychological examination has widened and knowledge has extended; it is now believed that the damage is not due to detonation of explosives or to any external cause whatever, but to the complete demoralization of the individual. The former belief was that certain strain, certain forces of external circumstances, or sudden or uncontrollable horror or terror caused shell shock. Recent experiments do not bear this out, but indicate that mental breakdown is not the result of any sudden or unexpected stress, but arises from and is in the degree that an individual's orientation is lost.

At the root of the matter is the circumstance that a very large percentage of our young men apparently keep in the best of health in their familiar en-

vironments, but are unable to accommodate themselves to drastically new patterns of living. They can not reconcile themselves to discipline. They are unable to overcome homesickness, which can be and often is a serious ailment. They can not adjust themselves to sudden changes in environment, forced change in personality outlook, and they disintegrate under the nagging bark of the top sergeant. They have been used to individualism, and the shock and stress of being rigidly united in one common purpose and one common cause carries them under.

This type of mental breakdown is a very interesting problem. It reveals to us very clearly how little reserve we have stored up against change, or being thrust among unfamiliar things, or obliged to accept patterns that are basically distasteful. It is an especially important problem as one that is affecting youth, those who might be termed the very best of our manhood; those whom we might expect to be the most adjustable.

We have in the past ten years looked upon the young people growing up through our schools and institutions of higher education and in the modern concept of things, and thought of them as free souls. We even worried because they did not have enough tradition, enough conservative qualities in their nature. We have been afraid that they

were too wild. And yet at the first indoctrination in that form of wildness which wartime carnage is, they land in the psychopathic ward. This demonstrates rather clearly not only the fallacy of our belief in the self-sufficiency of youth, but equally demonstrates the fallacy of a system by which we have thought to prepare the individual for the struggle of life without preparing him at all.

Peace and war, according to the way we have lived, are not very different. War has a certain objectification; things are apparent as a struggle in the open. In the so-called state of peace it is less evident that we are in a condition of constant economic strife, we are in a war of personal ambitions, we are under the continual stress of industrial conflict. The two types are not greatly different.

Our war casualty list for the first two years of war did not equal our casualty list for industrial accidents in average times of peace. More persons are killed or injured in industry and in motor car disasters in times of peace than in war. The condition of peace, as we know it, is the more dangerous of the two. In times of peace our cruelties are of accident, and not of intent, but in sum total that makes no difference.

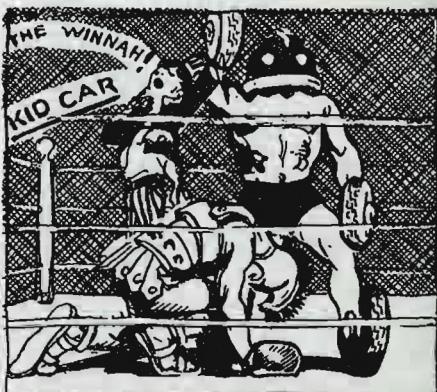
So, we may ask ourselves, what would have happened to these young men who are now convalescing from some psychic stress had they remained in our industrial or economic system?

We would have absorbed their bad health, under varying names and terms, for they in all probability would also have collapsed in civilian life. But, we just would not have noticed it. We would not have paid any attention to it. And we would have attributed these breakdowns to other causes.

One individual, we would say, had overworked and was suffering from a consequent nervous breakdown. Of another we would have said that he had dissipated beyond the resources of his constitution and so became sick. And the various ones would have had variously stated nervous ailments. Placed under a private physician's care these

various young men would have recovered or not recovered, according to the magnitude of their misfortune. That these young men are now occupying hospital beds does not indicate they are entirely the victims of a military process; but are the victims of their own demoralization. And the reason why we can pick them out so easily is, because we have segregated these young men and placed them where we can tabulate what occurs to them, where we can consider in terms of mass motion the fortunes and misfortunes of their attitudes.

If these young men were in their present state of mental confusion and emotional and nervous devitalization as the result of a long and difficult war in which they had faced death many times, we might explain the situation in another way; but these young men have no more been exposed to serious personal hazard than they would have faced in civilian life. They have had daily expectation and fear of being placed in a position of physical hazard; that is true, and undoubtedly has a bearing; but it also reveals the basic weakness of a system of living in which the individual is afraid of the danger of life's accidents and misfortunes. The average person is in real danger each time he crosses a street in a large city; but he who is accustomed to city dangers is afraid of a new kind of danger. And this accounts for some percentage of the diffi-



culty, but not for all of it by a long way, for what the majority of these men are suffering from is the demoralization of their private programs of living! Having set themselves in certain courses of action, when these were changed they fell to pieces.

That the private careers of individuals should be aborted as they are now, changed and frustrated, is a great misfortune. And it is to be expected that from this demoralization many will not recover, either mentally or economically, unless the world gives them a great deal of assistance and cooperation. But, it is also true that out of this same difficult crisis much of new strength is also being created. Offsetting the men who are collapsing, are other men who are becoming great—not great in a military sense, necessarily, but great in the sense of self-control and the directing of their energies and resources.

If we study the differences in the two types we will discover that the backgrounds and personal convictions are the differences between those who are strengthened and those who collapsed. Those who have a sound, internal life adjust themselves to the circumstances of the day. Those who do not have a sound internal life can not make this adjustment. The issue is in the personal life of the individual.

With this psychological problem growing in intensity we may ask, why does this state of things exist?

We have very few records of such conditions existing in earlier and older wars, although some were of considerable magnitude. Possibly we know very little of this emotional and mental demoralization because the times did not permit the individual the luxury of collapse. The concept of collapse was not in him. He was born and reared in a tradition of war. In the older countries, wars were frequent, and he was more or less adjusted to the acceptance of the probability that a war would interrupt his living.

We have long accepted an entirely different viewpoint. We have never had much of a place in things international;

we have wanted to be left alone to live our own lives. If other countries would stay away from us we have been perfectly willing to stay away from them. And we still want to remain doing the thing we want to do; our dream of Valhalla is to spend the better part of our neighborhood-gearred lives quietly chiseling on each other. This quiet, gentle program we have had is big enough for us. So, jogged out of this rut by some unusual circumstance, we find ourselves in a world too big for us. We are like children standing at the doorway of life; we look with awe and trembling on the very problem of life itself. It is just too big for us because we never prepared for it, we never wanted it, we wanted to be left alone. We wanted to be provincial. It was enough to take care of our own small business, to run our farm, to keep our shop and to dream various inordinate dreams of success—which we did not achieve, but died still hoping to accomplish. And when for any reason this small smug pattern is broken up, it is little short of disaster. We are not adapted for a cosmopolitan type of approach to life.

This obvious reality that is dawning more and more upon us brings with it another challenge. We live in an introverted world. That is, in its present status, it is a world in which each of the nations is turned in upon itself. The whole world suffers from introversion and frustration. Nations by their very nationalism are in the same condition as an individual with a superiority complex, or a psychologically unbalanced person with his punishment of nerves.

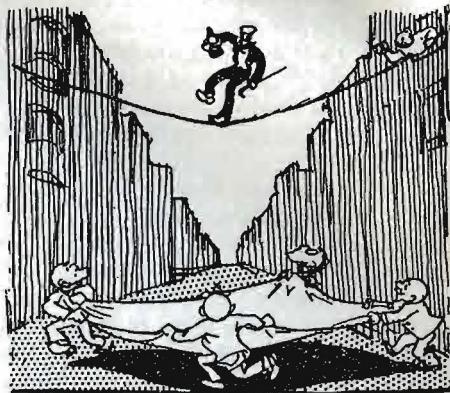
We become more and more nervous as we live less and less intelligently. The individual who has a solid group of complexes and fixations is headed toward being a nervous wreck. We can not constantly turn our attention upon our own misfortunes, or upon our own frustrated hopes, or upon our own ruined careers, and nurse this type of thing year after year without demoralizing the entire nervous fabric. Nearly all human beings today are nervously sick to some degree.

Youth shows the symptoms less than do persons of more advanced years. Youth has a tremendous amount of resilient energy and can continue to show considerable vitality even after these fixations begin their demoralizing work. But when they have gone on uncorrected for twenty-five years or so, they begin to dig into the physical integrity and various chronic diseases come out in the body. These are nothing but the physical shadows of our mental diseases, impairments out of our mental astigmatism.

All the world being a bit neurotic, and as a result on the nervous side, this means that the individual who is neurotic becomes supersensitive to all externals. A neurotic is the individual who is always completely certain that his neighbor is gossiping about him. A neurotic is the person who is always looking forward hopefully to coming misfortune. A neurotic is the one who expects the worst and becomes unhappy if the worst does not occur. Among the neurotic are those individuals who wish comfort but not cure; they have come to enjoy a certain distinction from their misery; for each to be the outstanding sufferer in his community is small but acceptable distinction.

The increasing uncertainty of the times, from a mental standpoint, feeds the neurosis of the natural neurotic. The neurosis further fuzzes the focus of his mental astigmatism, intensifies the uncertainty; the chain of his times and environment continues in a vicious circle until the individual, being the weak link, breaks. He then finds himself suffering from one of the many nervous ailments. Under the psychic and general intensification of our living, the whole problem of health is changing from a physical level to a psycho-emotional level.

By various and devious means evolution, apparently, is sensitizing the internal life of the individual, is shifting the weight of balance from man's physical nature to his metaphysical nature. More and more, sickness is coming to the body from within the individual,



and less and less is it coming to the individual from his physical environment or from the possibility of contagion and infection.

It is interesting to see how curiously Nature balances power. Man by the ingenuity of his science has removed a large number of physical hazards of living. Today, from a physical standpoint, the average individual has a life expectancy of from ten to twenty years more than he had three hundred years ago. During the Medieval period in Europe it was a fortunate man, indeed, who lived to be forty-five. Between natural and artificial hazards he had little chance of great years, and the village patriarch was as significant in Europe as he was in China. Only a robust constitution that utterly refused to die could hope to live to the full expectancy. Occasionally men did live to older years, but they were rare; infant mortality was tremendous, and each of the years of life increased the hazard. So, today, without having done anything very much inside of himself to merit longer life, the individual is protected by science from the just rewards of his own actions. He is still inclined to indulge in those things which would destroy his health, but he is gaining ever more immunity from the consequences of his own actions. As a result of his being protected by a vast array of scientific equipment, his natural resistance has been increased; by his actions he should have killed himself, but science will not let him die.

When cause and effect are properly related to each other we discover that the individual who is preserved against his physical indiscretions by science is now breaking down in other ways—and the weight of power is seen to be moving out of the sphere where science can reach it. The man of today is insinuating his indiscretions into his emotional and nervous reflexes, where previously they took their toll in the physical life. As the result of the shift of this center of integrity, material medicine is gradually but certainly being left behind. Allopaths are discovering there are no chemical formulas that will reach many of the encountered problems, for they are not the innumerable simple ailments of a hundred or two hundred years ago which responded to family medication. Nowadays there is scarcely an ailment that does not have its complication, and if there are no complications a far-seeing physician will make sure that some appear. And this is not entirely due to the delinquency of the doctor, but in part to the circumstance that we do not have simple ailments any more. We do not have simple indigestion. Any 16th Century cook book discloses why the average medieval died of stomach trouble. But there is every indication that the average person today is becoming definitely diet conscious. Some of course are becoming diet unconscious, becoming absolutely numb from dieting. But the average person of today is more careful, and of his own taste and inclination eats less than his ancestors.

This is due in part to a change in vocational life. Most persons of earlier generations were more active physically than we are today, working on their farms and in their shops. When we produced a middleman, business activity became very largely a mental and nervous activity, without the requirements of sufficient exercise to justify a hearty appetite. Put today's man into the army and he'll begin to eat. One buck private, who had been quite pick-and-choosey at home, after a day's march was recently observed at mess easily and pleasantly demolishing his eighth pork

chop. Most of us are at a point where if we walk a few blocks we think we are very active; we need to rise at four o'clock in the morning to plow a forty acre field to realize how appetite is built. A different emphasis in our living has brought marked changes; the average person today does not have simple things happen to him, and if a manifested ailment was the very simplest, the mind would complicate it and twist it into something involved.

And so, today's physician must have considerable knowledge of human psychology or he cannot practice. He has to begin by searching out an internal motivation or he is lost. As I see it, it will not be long before we divide all ailments into two classes within themselves; into what we may term organic, and functional, forms of the same ailments. Even those ailments and diseases that are now regarded as extremely basic will finally reveal themselves to be of two kinds, organic, and functional. Even such diseases as cancer, diabetes, tuberculosis, chronic kidney trouble, Bright's disease, all different types of organic difficulty presumably basic, will be revealed to exist in two kinds or types. We will have actual organic cancer, and we will have pseudo-functional cancer.

We are going to discover that the human being can release the same type of symptomology from two basically different sets of causation.

We are going to find that all serious ailments exist actually, and in counterfeit.

The actual ailment is due to the accepted reasons known to science, the presence of certain bacterial organisms, the presence of injury and the deterioration of certain function. Particularly such ailments as are due to the deterioration of function may be the result of actual degeneration of the functioning part, or they may be due to the paralysis of the functioning part as the result of nervous and emotional overtones.

This is certainly true in the case of paralysis. For one case of true paralysis you will be able to find at least two or three cases of psychic paralysis. In the

symptoms they are identical, but the required treatments are entirely different. It is very important to make this distinguishing difference apparent at the beginning. Functional ailments can be corrected unless they are neglected to the degree that the functional state destroys the functioning part. In all probability, for example, psychical paralysis has exactly the same symptoms as true paralysis, and can be corrected if it is treated within five years of the attack. After that, there is a question as to how much the psychic condition has actually disintegrated the physical structure. Psychic shock, psychic stress, produce definite physical reaction. Frequently this is along the line of the subconscious fears of the individual. Very often you will talk to a person suffering from a certain ailment and he will tell you his parents suffered from it. A child who sees his parent die of a certain disease has his viewpoint to a certain degree nourished by the belief that we do inherit certain tendencies, therefore there is a subconscious expectation that the same thing will happen to him. When through any subconscious demoralization a pseudo pathology is set up it is quite likely to follow the pattern in the subconscious mind, especially the expectancy pattern. Therefore we know that a great part of so-called basic disease has shifted its causation from physical reality to metaphysical convictions.

This means an entirely new development in the theory of healing. The old allopathic convictions are very much like the old theological interpretations of the scriptures, they have been outmoded by the motion of the times. To cling to the old is not devotion but stupidity; and once a circumstance has been proved inadequate only a very foolish person will place his faith in the elements of that circumstance. Not only is the general condition of our life more subtle and attenuated than it once was, but the increasing complexity of our reactions to the things that happen to us, the increased sensitivity of an individual to the pressure of his environment, means that the greater part of his disease is

now due to his inability to adjust to the facts of life. This inability may appear to be unwillingness, but unwillingness is really inability under another name. An individual is stupid when he really does not see; and the only reason he does not want to see is because he cannot see.

Moderns divide into two group points of view concerning this matter. One might be termed the conservative, which still pins its faith upon the gods and physicians of our fathers. More and more we are being rewarded for this faith by getting worse, because it is faith misplaced. It is just as necessary for us to grow in our attitude toward health as in anything else. When we are rewarded for our closed-mindedness by being sick, this is exactly as it should be. We will never be rewarded for stupidity by improvement; such a condition would be contrary to all the good of Nature. Where the ailment is due to physical causes it is still to be treated according to such means, but more and more we realize this type of treatment is not curative.

Incidentally, even the most conservative physician is afraid of the word "cure". It is illegal to place on a bottle of medicine the statement that it is a cure for anything—from housemaid's knee to a common cold. It may be said on the package that the contents will relieve or help, or that the product is useful in the treatment of so-and-so; but you can not put on the package or bottle that it is a cure; for in the administration of the Pure Food and Drug Act it is accepted that there is no cure for anything!

This comes as a surprise to many. A doctor can not lawfully tell you he



can cure you; so he will tell you he will try his best to cure you. He cannot tell you in a certain length of time that a certain ailment will be removed. He may tell you he has been successful in treating that ailment for a certain length of time in a certain number of cases, and is hopeful that you will respond, but he can not say he will cure you.

A known principle of medicine, derived principally from experience is, that one man's pill is another man's poison, and that which assists in some cases fails utterly in others. The whole problem of healing is a monument to fallibility, in which are hopeful convictions, but not many certainties. The old Egyptian priest wrote on the ancient papyrus, "With this ailment I will strive." And with very few exceptions that is the best that can be done.

In his strivings the physician on the extreme right resorts to the old system used in pharmacology. He uses the system discovered by the Ancients, or the system used in the Medieval era, or used by his contemporaries, or the one of the laboratory he particularly favors, and hopes for the best. Under this procedure a certain percentage of patients do improve, a number are preserved who would otherwise have perished. But this is not completely satisfactory in larger perspective, for the physician who is practicing with some patient who is very valuable to the world, whom he would like to save and restore, realizes the shortcomings of such a knowledge when he finds himself unable to do this.

On the opposite extreme of the medical problem, way over on the left end, are the groups that have divorced themselves from the old traditional forms and have set up their own house in violent opposition to that which went before. Most of these groups are dedicated to the cause of natural methods, some lean more to extremes than others. A considerable number of them are in their own way just as much faddists as are the *materia medica* followers in their way. Both groups are fanatical. It is a question which of the groups is the more dangerous.

Somewhere in medicine's middle distance are those who are earnestly trying to discover something, employing a searching instinct that is stronger than their allegiance to any group. These men are not out to defend institutions but health. They are trying to work out solutions for ailments of all kinds, and some of the most sincere among them are entirely outside the school of medicine; they belong to that class of pioneers that has always existed and has changed the shape of healing from the outside.

On the right hand end, where the medics are clustered, there is considerable unrest. These physicians are beginning to verge toward the middle ground. Within the structure of the American Medical Association there is much confusion these days. The thoughtful doctor in personal practice is becoming exceedingly wearied with medical politics. He is also becoming very tired of being told what to do by persons who have not done it. When dear old Dr. Fishbein, reactionary mouthpiece of the A. M. A., recently launched a violent attack on Sister Kenny, this renowned worker with polio victims lived up to her known obstreperous disposition and handed it right back to Dr. Fishbein in excellent style. And incidentally, the never silent Fishbein has written a book on "Cure Alls," which in itself is a monument of inefficiency. For many years he has been on the wrong side of each medical discovery as it has come along, becoming every day less of a doctor and more of a politician. The progressive doctor is getting very weary of this; and is becoming more and more inclined to break away from A. M. A. omniscience and find out what is wrong with medical dictum. He sees new and intriguing things coming up outside the medical profession that more or less prove themselves; and he is no longer willing to be told he can not use them. The motion on the right is toward the center.

A very definite motion on the part of the so-called conservative physician is toward consideration of natural methods. He is becoming conscious of biochemis-

try, of osteopathy, conscious of various food values, of hypnotism, of lights, vibrations, and the therapy of electricity. He is beginning to think in terms of things beyond the small group of accepted appliances which he is told he can use. By force of circumstance, and largely under the pressure of his own clientele, he is out looking for the facts of life.

On the left hand end of this problem are those who started out long on enthusiasm but short on facts, soon to come to the realization that they need a greater knowledge of scientific procedure in the terms of technic. In order to understand the body and its function we have to know more than small particulars, and what these leftists now realize is, that they must include in their knowledge all that is knowable about man. And so, groups that once prided themselves that they knew nothing of physiology or anatomy are now out to study them. Among them are a number of metaphysical healers of various kinds, who once believed so devoutly in mystical processes that they omitted entirely the biological processes, or ignored them; but now they are beginning to realize the more they know about the body the better off they will be, and the better off their patients will be. Thus, from the extreme left hand end, where the knowledge is not sufficient, not entirely adequate to all occasions, there is a general motion up toward the middle. It seeks a better foundation, a better background, a better training, and the development of a more comprehensive knowledge.

From the extreme right hand end there is greater liberality, greater research for new ideas, in a secret conviction that the person on the extreme left hand end may have something worth knowing.

Against this constructive liberalism there is one ulterior factor at work that must not be ignored. The American Medical Association still wants to maintain its monopoly on public health. It is resolved, and always has been, to retain its complete and peculiar privilege which it inherited from the Medieval

standard of the profession, that it alone has the right to save life. That it alone has the privilege of making unhappy and dangerous experiments upon life. This group, becoming aware that natural methods are indicated, is now attempting the process of encircling these natural methods and absorbing them into itself. It would include them in its own program, but still prevent others from practicing them.

This is presenting a dangerous problem in encroachment on the civil liberties of the specialized practitioner or liberal physician. As it becomes more and more acute it will require thoughtfulness not only on the part of the physician, but equally on the part of the public. We must never forget that the voice of the people is the voice of God—even to the American Medical Association. The reason the A. M. A. has been able to preserve a monopoly on public health, and to persecute and destroy others who have had valuable contributions to make was because the public has not been health conscious and was without sufficient knowledge to support the right issues when they came up.

The minority groups, of which the physicians are one, depend for their survival upon public support and public opinion. When the public thinks clearly, and supports that which has right as its principle, most of the corrupt institutions, or those slightly off color, will be corrected. It remains for the public to make good laws, to administer honest business, and to demand well qualified physicians.

The new doctor is becoming more and more painfully aware of his comparative lack of adequate psychological background. He knows there is something to psychology. He knows there must be a technic for treating the mind. He is not yet wise enough, deep enough in his thinking, to realize that this technic already exists; he has refused to recognize it. He does not know that the whole theory of religious healing is the thing he is looking for. He is not aware that it was practiced long before

anybody thought of the formulas of medicine which make up the present pharmacopeia. The only reason he has not become wise in this direction is because he has not been able to realize religion itself is in most cases a psychological circumstance—that religion helps people or injures them according to its reaction upon the individual's psyche.

In other words, science does not recognize religion for what it is; namely, a technic of mental and emotional therapy.

I refer to religion as we know it in our physical world, not in its abstract ultimates. Persons with various griefs and sorrows find in religion a complete program of psychotherapy. Those who belong, for example, to the Roman Catholic faith, which is not necessarily any more virtuous or any more vice ridden than others—what you belong to has little to do with what you are, except in terms of overtones; you can resist the worst or you can resist the best, according to temperament—but the Catholic church has one interesting institution, the confessional. Now, according to a Catholic's sober conviction the confessional relieves the individual of guilt for action that is wrong. This may or may not be true; that is unimportant. The confessional permits him to tell his sad story to an ear long insulated by such stories. This listening ear is connected with an institution which administers a kind of religious justice. If the error or fault is of a certain magnitude, an appropriate penance is demanded. The individual who has done a wrong deed must perform one of a different, and according to his faith, constructive nature to make up for his fault. Having performed his penance according to the technic of his church, he is forgiven that sin, and he does not need to worry about it any more. It is wiped off. As a result, says Dr. Carl Jung, it is seldom, if ever, necessary to psychoanalyze a Roman Catholic. Catholics do not develop complexes. They wipe them off; they cure them as they go along.

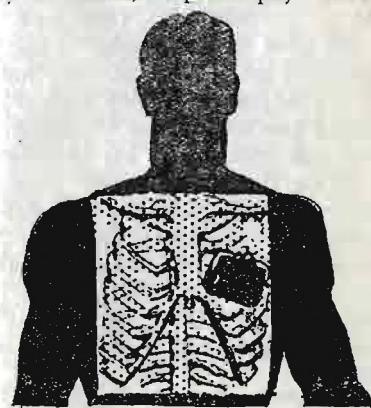
Some may feel the confessional procedure is a bit vicarious. But it works

if you believe in it. It is a corrective psychological adjustment when you feel confident that anything you have done that is wrong has been made right, and you do not need to give it another thought. Quite naturally that circumstance will not continue to be a serious psychological factor.

This is one example of a simple, scientific, psychological technic to be found in the structure of a religion. It realizes that always open confession is good for the soul, and that we always feel better if we tell somebody about it, whatever the morbid details may be.

Religion also permits the individual to tell God things. There is of course some question in my mind whether Deity hears these orations, but none that the individual can do the telling, and if only to an invisible or imaginary spirit, this brings a certain measure of psychological release. It lets off steam.

One of the reasons why a materialistic generation goes into neuroses, is that it has lost all psychological and emotional release. The human mind is not strong enough to be able to carry constantly the burden of its own misdeeds. Wherever you have a person without faith you have an individual in whom you may expect to find a complication of nervous difficulties. He has no way of releasing anything through ideals or convictions. If this is not apparent as yet to science, it is gradually emerging. We are realizing that there is a philosophy of health, a philosophy of cause



and effect. That there is a psychology of health and a religion of health. And that these fit together. The end result might be termed a complete program of private and public health.

Europe has accomplished many advancements over conditions in this country. Our medical program is not in the vanguard of world health. It should be, but it is not. That is because of all the countries in the world we are the most heavily burdened with political implications in the professions. We are so concerned about monopolies, lobbies, special privileges, and in keeping poachers out of our special domains, we do not have much energy or time left to grow. In some details we are progressive, in many other things we are exceedingly backward. A probable controlling reason has been utility. The great advancement of science in Germany was due to a long range program; science was one of the quick ways of accomplishing its end. The German war machine demanded scientific knowledge. Germany had no intention of having half of its hospital beds filled with mental cases; and so, long before the war, Germans were experimenting with every type of psychological phenomena.

Over here we did not have such an impelling problem, and so, most of our psychological progress was in terms of industrial psychology. Here we hit something very close to the American heart, the pocketbook. When it was finally proved that it was economically profitable to psychoanalyze employees and find out what their aptitudes were, then we began to get somewhere. In terms of profit we began to develop enthusiasm. Industrial psychology now is widespread in our industries, for it has been found that taking the human square pegs out of the round holes cuts down overhead tremendously. And in reaction it has also been found beneficial to the worker. He is set to doing the things he is psychologically fitted to do, and thus has certain protection against abnormal stress and strain.

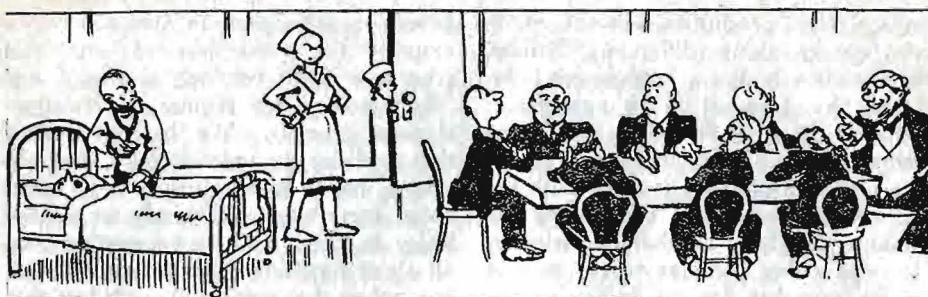
England has worked well with the problem of shell shock or nervous strain.

The scientists are asking that we stop using the term shell shock, that it is a misnomer, the shell does not have anything to do with it; but anyhow, the English are developing a strong program of psychotherapy, suggestion-therapy, and active hypnosis. They are all being used under medical supervision, and with the full accord of the medical scientists. In this country we can get nowhere with any of them. Our monument in the road to progress, dear old Dr. Fishbein, sits right in the middle of the road.

But there has been a tremendous increase in these mental cases, and so we are beginning to bootleg psychotherapy. We are slipping it in the back way. And not to flaunt the statutes, but because we have become more interested in helping the patient than we are in what happens to us. We are not going to see people suffer for no good reason. Something is being done about it. There is no claim that we can cure them, but we do believe it is possible to get them into a better condition to cure themselves. The valuable lesson that can be learned all the way around is not one in terms of ultimates, but in definite terms of present problems.

It would not be possible to insinuate these new methods without a certain number of liberal physicians cooperating. They are cooperating. They are keenly interested, for already they can see the consequences of this cooperation. It is only a matter of time when we will catch up with Europe, and particularly England, and begin to use these healing methods intelligently.

The average private life citizen does not realize how sterile we have been in these things. He presumes that as usual we are in the vanguard. In this particular subject we are not even decently in the rearguard. And it is high time that we correct the condition. Our own young men are sick, and through prejudices and conceits in a dozen different places, they will be sick longer than they need to be. This is not because we can not help them, but because we are not allowed to help them



without a board meeting. Then of course, with a board meeting we can be sure no one will be helped. As Elbert Hubbard once said, "A board meeting is something that takes ten times longer to do a thing than it would take any one of its members to do it."

We have another problem, one big enough to overwhelm us. It is that medicine is considered as a specialized branch of higher scientific knowledge. Theoretically and abstrusely it is not a science. Medicine is an art. It is an art because it can not predict consequences. Medicine is not one of those branches where two and two make four. It puts two and two together and prays God it will make four. And it does not always make four.

There are in medicine no basic scientific certainties as to the outcome of action. Therefore, technically, medicine is an art. It is an art of treatment. It is not a science of cure. It produces results in a large number of cases, in an overwhelming number of cases it helps some, but it is still not an exact science because it is not predictable. There are enough exceptions to every rule to make the rule shaky. It is hardly an exaggeration to say, if we could find out what to do with the exceptions, we would be practically willing to reject the rule itself.

Medicine is an intuitive, instinctive, inspirational department of learning in which diagnosis and prognosis themselves are many times a hunch. And frequently the hunch is better than the laboratory findings.

The physician is a person peculiarly sensitive; some cases respond to him,

others do not. His personal equation is important. The patient who does not like his doctor will seldom improve under his care.

As an art, medicine is part of a large department of arts, all dedicated to the improvement of mankind. Because it is an art it is subject to taste, personal preference, personal reactions. More than in any other of the arts the personal equation is possibly the strongest in the healing art.

We are thus confronted with the problem of working on the physician to get him into a condition more suited to the demands upon him. An overwhelming number of physicians are mediocre; they are not good, and they are not bad. They drift along accomplishing a certain percentage of results, but whenever a case becomes a particularly difficult one they refer the patient to someone else. This imposes upon a few great clinics in this country the job of doing a large part of the thinking for the entire medical profession.

The outstanding physician is as rare as the outstanding musician. But the field of medicine comprehends a great human necessity. The doctor is being challenged daily by the diversity and complication of life patterns; he can cope with ailments in some cases, but not with the causes. He can follow old and traditional patterns, look up his favorite authority, or call up his favorite contemporary and have a consultation; he can cope to a certain degree with a considerable percentage of exact ailments, but the average person coming to him today does not have these class-room-exact ailments. The doctor has a formula to use

under certain conditions, but the conditions are becoming different. Besides, the condition he has a formula for is becoming less frequent in its appearance; and it is the cases for which he has no formula that are multiplying rapidly. The physician of today is faced with the decision of whether he will follow the thinking of Plato, or that of Aristotle. He must either continue to try to find specific remedies for an increasing diversity of specific ailments; or else he has to begin to think in collective terms, in terms of principles, grouping these ailments according to the laws ruling them. He has to discover the relationship between these ailments as particulars, and causes as generals.

He will never live long enough to become a successful Aristotelian. Even Aristotle himself did not live long enough. You can not live long enough to classify all the possible complications of one ailment. And new ones are coming into existence even as you classify the old ones. In the ultimate there will be just about as many different complications as there are people capable of having them. It is not a profitable procedure.

It is far better to get hold of the principles, for the principles of life are few, and they are clearly definable and applicable to innumerable particulars. Once you get hold of principles you have mastery of a wide area of effects. You know the reason in general for innumerable particular difficulties.

That is why the Platonic system is the one system that is workable. It is the only system that gives the individual the intellectual strength to meet the unknown problems and fit it into the problems of generalities, realizing nothing can arise outside of principle. He can then apply principle to any new particular that manifests itself.

So now we are in the dawn of an area of scientific education. We have one kind of synthetic education already. That is the kind we find under the heading "artificial." Now we need the second meaning of the word, "synthesis", or "unified." We need to develop the

general of education in which we can suspend the particulars of arts and sciences without breaking them up.

In medicine we require this relationship to generals. We have to realize that medicine, in order to be a complete science, has to know all there is to know about everything. Obviously we cannot know in detail all about everything, or all about anything. But we can increase our values by gaining knowledge that leads to recognition of certain laws which move in everything, in all things.

The doctor has to know a little bit about geography, because terrain and climate, flora and fauna, have a vast influence upon health.

He has to know a little bit about history, because in history is found the working out of patterns which have become part of the psychological inheritance of the race—the history of a nation is the root of its prejudices, and its prejudices are at the root of its plagues.

The doctor has to know about philosophy, because most sick people are bad thinkers.

The physician must know something about psychology, because more and more the average patient is a psychological problem utterly beyond the scope of pills.

The doctor has to know something about religion. One prominent psychologist stated not long ago that scarcely a person suffering from any of various psychological fixations has an adequate religious viewpoint. And very few are the persons who have a good, sound, constructive and optimistic point of view who have psychological problems.

Physicians have to know a little about economics, and a number of them are pretty good at that already. The basic requirement is a sense of the values involved in business, in industry, the effect of competition upon the health of the individual.

And the doctor has to have with it all, and uniting it all into one magnificent synthesis, the basic emotion of the healer. That emotion is love of man. He has to be motivated by a sincere desire to

assist humans to a happier and better state.

The man who has picked medicine as a dignified means of making a living has failed utterly. This is an initial error sometimes remedied by experience, for ideals impose themselves upon the practitioner through contact with suffering people. The average doctor needs more equipment within himself than he normally has. He needs a greater and deeper appreciation of the values of life. Because he needs these things, and he is beginning to realize that he needs them, he will have them.

The new course of healing is toward natural methods, with emphasis upon causes rather than upon endless patching up of effects. The progress of public health education, too, has given to the individual the realization that he can never be as well after he has been sick as he would have been had he prevented the ailment. With recovery he may not notice any great loss, but always he has lost something. The only adequate health program is one of preventive medicine. When the patient does not come under the supervision of the healer until he is sick, then it is too late for preventive medicine. Preventive medicine is emphasis upon the healing power of an adequate knowledge in the life of the person himself. It is the ultimate that the individual will not get well, but will keep well; that he will be healed by his own wisdom, the wisdom that brings with it the tempering of all extremes and excesses that lead to disaster.

Until the time when that full realization arrives, the weight of the responsibility is to restore the body with the least possible degree of damage in the process of restoration. That means to bring the

body to a state of health as far as possible without the use of dangerous drugs, without the use of any medicine or substance itself detrimental to the function of the body. It calls for greater emphasis upon natural methods, less use of chemical substances which achieve their end only by working greater hardship.

This problem brings us to one of the most profound convictions of healing. It is, that nearly all physical sickness is due to the obstruction of function. Primarily, something has been prevented from working. Sickness is not function contrary to Nature; it is function inhibited. Function does not do the wrong thing; it is prevented from doing the right thing.

The human body has within itself the recuperative faculty and this will restore the larger part of its normal function—except in cases of complete inertia—if artificial obstruction is removed. Health is mostly a release of a natural recuperative power through the restoration of function; that is, physical health may be so defined.

In mental health the process is the same. The mind has its own recuperative power. Wrong thinking is largely obstructive thinking. Obstructions are of two kinds; internal, and external. Internal obstructions in mental disease are due to fixations, complexes, phobias, inhibitions, neuroses, and frustrations. It is wrong habit that prevents the normal flow of mental energy.

External obstructions are due to education, religion, environment, tradition—those external errors, which when accepted and made part of our statutes of living, distort the internal viewpoint. Mental disease comes largely when ob-



structed mental energy is prevented from fulfilling its natural purpose. The purpose of mental energy is to build thought power, to increase the intelligence of the individual in a normal, natural way. Wherever the individual places impediments between himself and his own growth, creating artificial barriers of prejudice, provincial narrow-mindedness, or destructive internal convictions, the result is mental breakdown, obstruction, failure of function, distortion of view, and sickness.

The physiology and anatomy of the mind is just as complete an art as the physiology and anatomy of the body, and it is wholly possible to release a large percentage of fixations. It is possible to condition a person in mental health in the same way we have been able, in part at least, to condition him in terms of physical health and physical hygiene. It is possible to make an individual diet conscious; it is equally possible to cultivate in him the resolution to certain mental and emotional foods. The majority of persons, if exposed to normalcy, will react constructively toward it.

Up to the present time education in health has not placed sufficient emphasis upon the psychological factor, and that is why we have been left to the mercy of pseudo-psychologists, exploiters who have degenerated the term and perverted the knowledge. There is no reason why psychological clinics, adequate ones, should not be set up in communities, dedicated to the treatment of the causes of mental disease. These are not to be confused with insane asylums. We should not regard the entire subject of mental disease as we do at the present time, in an entirely wrong perspective. The individual who is mentally unwell should feel no more hesitancy in admitting this than in proudly announcing he has a stomach ache. Both are equally evidence of some error.

We are more likely to acknowledge physical misfortunes, because they are

more interesting to those around us. We hate to admit any failure in our mental equipment. If we admit anything is wrong with it, the infallibility of our process of thinking is questioned; and that is humiliating. But there should be, and there will be, clinics of a mental nature. As they develop, and when men begin to understand them, and understand the function in healing of beauty, music, literature, art, vibration, light and color—all known to the Ancients—our new temples of medicine will look more like they did in ancient times. They will be true shrines of healing; to them the individual will go inspired toward health prepared and willing to accept health, and with confidence in the ability and integrity of his physician. This alone would increase by a considerable percentage the recovery from today's ailments.

The new program, the new pattern in medicine, is thus toward the spiritualizing and attenuating of our concept. It is toward the acceptance of the great world of mind as dominant over the world of body. When we have established the rule of mind over body we will then be able to perceive gradually the rulership of spirit over mind. We shall then go still deeper into the mystery of therapy, and finally we shall discover that the great spiritual fountains of the world are the sources of health. We shall discover also that obedience to Universal Law is the secret of the survival of the individual.

These grand and noble truths become in themselves religion, and they can lead us gradually from one art to another until we finally achieve the One Art—the Art of Beautiful and Perfect Living.

The program is Utopian, but it will come. And strangely enough, it will be war, chaos, and strife that will bring it to us. Nothing is so effective as disaster to bring common necessities to the attention of the average person.

- Who shall say that what we call empty atmosphere is not populated with living things beyond our comprehension?

The World Out In Space

THE mystery of the air is the new challenge. We have approached this new field intent upon exploitation, just as we have approached every natural resource; our one primary motive is to bind it to our utilitarian, industrial, and economic theory of life. The philosophy of air, the mysticism of air, the spiritual significance of air—these things have entirely escaped our interest, our attention.

Consider the effect of air-borne radio upon the human consciousness. The discovery of the mysterious power by which we communicate music and the spoken word over great distances without wires has changed our entire perspective on what is possible in life. It has been a great directive force toward our more recent consideration of extra-sensory perception. For, if it is possible to transmit a message through a mysterious, intangible medium—which, for our convenience, we call ether, but which we know nothing about—is it not possible that energy may likewise be communicated direct from person to person? Is it not quite possible that the human being is, himself, a magnificent radio equipment, capable of both sending and receiving messages?

So long as it was necessary to our psychology that communication required some physical link, as in the case of a telegraph wire or telephone wires, it was very difficult to convince the average person of the possibility of telepathic communication. Now this is not at all difficult; and we are thinking seriously in terms of the possibility of developing the human being into the equivalent of a radio mechanism.

Radio neatly illustrates how the resistance of the individual to new ideas is reduced by the development of the resources of Nature.

Today we are on the threshold of extensive research into a great world of air. The approach is from the physical standpoint; we are exploring the resources of the air very slowly, scientifically, cautiously. As we are now only at the beginning, it is impossible to place any limitation upon the progress that lies ahead. Whatever it will be, it unquestionably will change the entire course of human history, as it ultimately brings man into a greater and closer understanding of the mystery of what we long have called empty atmosphere.

What caused the illusion of emptiness? Man's eyes have very narrow limitations. Beyond the very small gamut of vibratory reflex which we call sight, there must be innumerable things which we cannot see. Space is no more than our name for the place where human vision ends. Space is not necessarily empty and void and formless because we have thought so; it is rather a kind of luminous darkness in which lurks the mystery of the world, the mysterious something beyond the gamut of our sight perception.

And never will we solve its mystery until we refine our own means of examining into its substance.

We know enough about vibration now that we do not have to believe in anything very fantastic to realize that man is isolated by the limitations of his five sensory perceptions. He is, in that way, divided from a larger world, wherein are great potentials and potencies.

What is true of sight is likewise true of sound. We are surrounded by sounds that we can not hear.

We are surrounded by colors that we can not see.

We are surrounded by forms that we can not touch.

And odors that we can not smell.



We are surrounded by an infinite world of richness from which we are divided by the poverty of ourselves. It is not the world about us that is empty. It is man's ineptitude which casts the strange shadow of emptiness upon it. We live and move and have our being in a great sea of Life; it is filled with infinite potentials; because we have not the wit to know it, do we have to deny its existence?

If the air about us is filled with innumerable vibrations—as it must be in order to communicate the radio waves that are now, this very instant, moving through your room unseen, unknown, but nevertheless entirely real—if the atmosphere about us has channels and currents, oceans and rivers, and (if we are to pay attention to recent research) mountains and valleys; if it is indeed a great world, who shall say that it is not populated with living things beyond our comprehension?

Who shall deny that Socrates was right when in his last discourse he said, "I behold with the inward eye of my mind, that there are beings which dwell along the shores of the air, as men dwell along the shores of the sea"?

Would it not be strange indeed if this air we breathe so freely—and which remains one of the few things which has not yet been subjected to restrictive exploitation—would it not be strange indeed, if this air was populated, peopled with races and nations, and that within the substance of it, empires are being

built, civilizations are being created, wars are being fought, and whole orders of life are being born, to live and to ultimately perish?

It is an enormous thought. It is a thought that carries too much for us to digest in a moment. It could be that this is the secret of the old legends that go back to the beginning of time, the mythology of creatures living invisibly about us—elementals, nature spirits, zinns, and genii; all kinds of strange immortals, sprites, and demons. Are they the result of some human beings having a little greater extension of faculty whereby they are able to perceive things not normally perceptible to our sense limitations?

Is it not possible that much of the beauty of art, of the glory of music, of the sublimity that is found in the words and dreams of poets—is it not possible that all these impulses come to us out of the air?

Franz Schubert said on one occasion that he first heard his melodies as though they were floating in the air about him.

Great scientific discoveries have come from dreams and visions. It was not an apple falling from a tree that gave Newton the secret of gravity; but it was in a dream from which he awoke in the middle of the night that he seemed to see about him the answer to the riddle he had sought so long.

Where do thoughts come from? Is it a certainty that thoughts are a chemistry within the mind? Or is thought some strange cloud floating about in space on which we finally impinge our sensory perceptions?

We know so very little.

Yet we have set out to conquer the empire of the air, this strange world in which dwells the greatest and most powerful giant that creation has ever known—electricity, the wonder of antiquity, the rediscovered wonder of the modern world.

A French savant stood up in the Academy of France years ago to announce a momentous discovery; his colleagues were but slightly impressed. He said; "Gentlemen, I have discovered that

there are two kinds of electricity in space. One is a blind, brute force that is the servant of any master that can control its laws. The other is a very subtle, sensitive force which is self-intelligent."

What is intelligent electricity? The French savant believed he'd found it nearly a hundred years ago; no one has thought of it since. He suggested of course the possibility that this strange energy that we are seeking to harness may have more than that lower energy part that we know; that there is an inner part, a conscious part. And that electricity may be as the ancients believed it to be—a blessed god, a spirit, abiding in space, capable not only of being controlled to the will of men but capable of a great spiritual expression of its own.

Here is a mystery. It is one which we will be a long time solving.

Then, there is another mystery. This one is born out of utility, reaches toward a serious and difficult problem of our material living. Surveys tell us how rapidly the natural resources of the world are being dissipated. Such catastrophes as war destroy an immense wealth of irreplaceable natural resources: petroleum, iron, chemicals. Various estimates have been made of the period of exhaustion, the time ranging from about 500 to about 5,000 years. We will then stand in very serious danger of having most of our timber land gone, most of our petroleum gone, and a large part of our more valuable scarce mineral deposits. Our race will then decline and finally perish from the earth, or else we will reach out in other ways into other sources for the power necessary to perpetuate our kind. The story of evolution indicates that we will adapt. Extinction is the last process in Nature. Life ever searches in new ways, in new directions, for ways of perpetuating itself, means of carrying on its own existence.

Already we are beginning to search into the air for the answer to some of these foreseeable scarcities. We know already that it is quite possible to extract

from the air minute quantities of practically every known substance that we have ever had need of. We will be able even to gain from air its nutritional powers. And also materials which we can weave into clothing. We can form air into solids, roll it into glass, form it into plastics. Out of the very atmosphere around us we can do that which is similar to what the gods did in the beginning. Out of space they built a world. Out of space we can maintain it.

Every day there are flowing into the Patent Office, in Washington, new and useful improvements. Every day individuals are dreaming new dreams about new sources of supply, new uses and new methods of improving life, perpetuating life, and sustaining life. All



of these changes are gradually pyramiding. All of these inventions are pointing in one direction. They are pointing toward a new way of life, an entirely new approach to the problem of human existence. These changes, coming imperceptibly but inevitably, are going to completely change the human being himself.

As you are no doubt aware, there have always been dreamers who have sensed a better world to come. Several of these belong to an order which we call Utopian, and we use the word now in a rather disparaging sense. The word "utopian" has come to mean an impractical dream, something that might be nice but could never be. These Utopians—these dreamers of the past—have had, since the dawn of time, visions about the future of things.

Socrates was a Utopian. He dared to dream that some time there would be an honest Government. Perhaps we of today are also Utopian in that respect.

Plato dared to dream that some time wisdom would rule the world, and by giving the world over to the rulership of wisdom, the world would be well ruled for the first time.

Jesus was a Utopian. He believed that the Kingdom of Heaven could come upon the earth and that men could dwell together in brotherhood and peace.

These dreams were termed impractical.

Later, others attempted to apply the basic dream of Plato to other problems of human society. Plotinus dared to hope to build a philosophic city, and his vision of the Platonopolis to come has inspired mystics for the last fifteen centuries.

Campanella, a rather cynical gentleman, dared to hope that he could write a book that was to set forth a reformation of all mankind. What he really wanted to accomplish was the reformation of the City of Venice. But he knew if he talked about Venice he would lose his life. Therefore he talked about the world, and hoped the Venetians would apply the principles. That was entirely too subtle for the Venetians.

Then there was an old Lutheran theologian by the name of Johann Valentine Andreae. He wrote a book called *Christianopolis, or the City of Christ*. His was the dream of applying the doctrines and gospels and laws and principles of the New Testament to a complete political society and economic state. Having had practically no experience with either politics or sociology, poor old Andreae did not do so well with his idea. But there was behind it a great hope and a great vision.

There always have been human beings who knew that there was something better possible to man. They were not quite sure what it would be, but they knew there must be something better. And not only must it be a solution to corruption, but some ultimate sufficiency that would bind up the wounds of man's present insufficiency.

Then, of course, there was the great-

est Utopian of them all, Sir Francis Bacon. In his *New Atlantis* he dared to dream of the great philosophic empire. He also dared to dream of it in terms of a great scientific empire.

It is upon the broad foundation of Bacon's vision that the Utopian dream of modern science is built. The scientific Utopia is a universe filled with gadgets, filled with innumerable conveniences that would probably become an utter snarl of inconvenience, could they ever be realized. The scientist, however, is looking to the time when he shall relieve man of practically all the burdens and the problems of living, when he will free the individual from all menial tasks, from all monotony and all drudgery, and liberate him to be a great intellectual creature in Nature.

This dream in itself is a very splendid dream, but it is only half of a dream. And so it is likely to become a nightmare.

In this dream the scientist has forgotten to build up man to meet his great opportunity for leisure. It is a dream of making a better world, but it is forgetting about the inner life, the ideals, dreams, aspirations and convictions of the individual himself. So instead of creating a world in which the superman can live, it is creating a super world, one in which an ordinary human being will get into mischief.

This difference in perspective must sometime be reconciled.

All the Utopians, from the first of them down to Francis Bacon, and even Edward Bellamy, as idealists, have all been for changing the world. They have overlooked one dramatic factor. Not one of them has realized that evolution is changing the man who is living in the world.

Their panaceas have all been on the assumption that humanity would remain forever the same.

In some of these dreams, humans wore long robes, in other dreams, short robes. In some dreams, man climbed up mighty stairs to observatories on the tops of mountains. In other dreams, he was carried in steel cages down under

the earth. But always, it was the same man being carried around in an ever-changing world.

The cut of man's hair might change, the shape of his garb, his language might be modified a little, his aspirations might be conditioned, but basically it was always the old and familiar genus homo that we all know, to whom all these mysterious things were going to happen.

Man wasn't changing. That was the fallacy of the old dream. Its failure was in not realizing that the human being is also constantly in motion in a qualitative space. He is constantly evolving, unfolding new potentials of energy, new sensory perceptions, new sensitivity to reflex. He is constantly becoming a creature more attenuated, refined, conscious.

These changes in the human being must modify the Utopian dream. It cannot remain the dream of a new world for the old man. It must be a new man in a new world, a new kind of creature inhabiting a new kind of earth.

This vision, this dream, is gradually being realized. Imperceptibly, maybe. But if we compare the state of man ten thousand years ago with the state of man today, we will realize how man himself has changed to alter his state, and how the state by its changing has altered the man. It is a constant motion, an endless cycle of the internal conditioning the external, with the external, in turn, reacting upon the internal. Up a strange, twisted ladder, a great order of life is moving awkwardly back and forth, but ever ascending.

At the threshold of our time, of our own peculiar today, we are the most sensitive people that has ever lived upon the earth. We are so sensitive that most of us are neurotics, most of us are experiencing various forms of nervous decline. This is because we have failed to recognize our own growth, and have failed to adapt our world to our needs.

The conflict between man and his world is tremendous. Man is becoming sensitive without becoming wise; he has



never trained his wisdom. As the various processes of evolution are changing the fabric of his body, the resultant growing pains are producing innumerable complexities of living.

The psychological life of today's man can not be compared with the psychological life of a thousand years ago. Man of the 10th Century was far simpler in his reflexes, far less sensitive to conditions about him, far less tense in the nervous structure of himself. Gradually, he has become more refined, capable of greater and more permanent achievement. His body is outdistancing his mind. His body is outdistancing the very thing which it is supposed to serve.

There is a great similarity between the human body and human society. The human body is being made more and more scientifically secure. Human society is being made more and more scientifically insecure.

The human life within the human body is being given an ever more sensitive and ever more highly attuned vehicle, but nothing is being done with that life itself. The educational and religious systems of man, which should have to do with the steering and directing of his internal life, have fallen down utterly on their job. Man has a better body, but no better purposes.

He has a stronger civilization, but no stronger convictions.

He has much more prominent and dominant physical realities, but he still

lacks purpose. He still lacks a great and adequate ideology to sustain the physical progress that has been thrust upon him in these recent years.

The inadequacies in this situation are going to be intensified in our problem of postwar adjustment. We must not think for a moment that the majority of the men who go to war are going to come back the same persons that left. They are not. In their year, two years, or five years, as the case may be, of war experience, these men will have evolved at least the equivalent of a hundred years of life at home. One generation is going to go away, and another generation is going to come back—not in the calculation of generations as a span of scores of years but in terms of generation as generation of idea.

This great change is a problem to be faced by modern psychology, modern industry, modern sociology. For there has arisen a grave suspicion that when these men come back there is going to be a great upheaval in society. They are going to come back demanding something better than they had when they left, and there is a considerable question as to what percentage of this hope is going to be fulfilled. If what they come back to is not in some way appropriate to the growth that they themselves have accomplished, there is going to be revolution in the world. These men are not going to settle back. They are becoming new persons under a new stress, a new inspiration, a new power. And they can not forget that which has become a part of themselves.

We are in a very rapid period of growth because of the stress and strain of war. Even though we do not like to think of it that way, we must realize that war is one of the most powerful spiritualizing experiences of the human race.

So, we look into the future a little.

We look forward through the years to the changes that will come in man as he goes forward and upward in his great evolutionary cycle, onward, upward, toward the new challenge of his time, the conquest of air—the con-

quest of the greatest field of the unknown which he is yet able to understand, which he has so far been able to discover in space.

He is going to approach it slowly from the earth. He is going to be afraid to trust his weight upon this intangible medium. He is going to be almost afraid to think of it lest he wander out in strange vistas of abstraction where his intellect is not secure. But he is going to grope on and on and on. And some day he is going to find that he has more or less departed from the surface of the earth—that he has gone out into the air, building of it a solid foundation for a new kind of life. It will be another step in his long journey back to the sun from which he came.

This journey has great dramatic possibilities. You may say it is all utterly fantastic, as fantastic as the dreams of Jules Verne; but the dreams of Jules Verne became realities and were excelled. Or, you may concede that there is nothing fantastic in Nature—there is nothing that man can conceive of that man can not accomplish. Any dream that can come as an abstraction into his consciousness, can be fulfilled to concretion in his life. The dreamer is the pioneer of the universe; it is his courage that leads us on; and it is in his footsteps that later the practical realist plods his weary way.

The first step in this air age will be, probably, to make man gradually more aware of the reality of air. We are talking now of air power, air might, airways. We are realizing more and more that it is possible to use this great band of atmosphere to further, particularly, communication and transportation. Already we are beginning to realize how important the North Pole is—an area that not long ago any nation in the world would have been glad to give away. Now it is an airway. Some day, perhaps, there will be cities there, certainly great terminals, and a crossroads of the world.

We are beginning to be aware of air as release from limitation in time. Men

are now talking rather glibly about the prospect of traveling 750 miles an hour. Yet only in the middle of the last century, a little card was placed on the wall of a schoolhouse stating that the little schoolhouse was available for lectures, talks, and discussions on any good Christian subject, but that no one would be permitted to discuss, in that building, that ungodly and devil-inspired belief that some time human beings could travel *twenty* miles an hour!

If our realities are in simple dreams waiting like bubbles to be broken, we have not even begun. Now it seems that 750 miles an hour is rapid. Some time that will be the rate of travel of a slow local. Already we are thinking very easily that we can have breakfast in New York, lunch in London, probably afternoon tea in Rome, dinner in Bagdad. We can now think of the day of saying to ourselves, "I have two weeks vacation. I'll go around the world." We will do better than that. That is only the beginning. Some time we will say, "Today is Friday. I don't have to go to work again until Monday. I'll go around the world." It is perfectly possible. One day we will travel around the world with more rapidity, with greater ease, than we have visited nearby cities.

This should give us a new vision; for it is not the rapidity of our travel that is so basically important, it is the consequent effect upon the internal psychic life of the human being. It is the change in viewpoint that the change of rate of motion brings with it. Persons who travel by air now, even in our comparatively horse-and-buggy days of the airplane, nearly all come to the conclusion that they will never, by choice, travel by rail again.

Air travel does something to you. Now, just what that something is, most persons do not realize. I have talked to a number about it. One individual, who had driven his own private plane for a number of years, says one thing it does to him is that it gives him a greater sense of freedom than he had ever known in his life before. In early flight



he suddenly felt as though a world was opening up all about him. He looked down on cities, they were just little patchwork designs; he looked for his own real estate and couldn't find it. The experience was a very important one, as an economic and social adjustment. He suddenly realized that these great achievements of man—cities—were just ant hills on a large scale; that he could float above them; that he was in some way akin to the air, and the light, and the wind. He said "I felt as though, after years of imprisonment, I was free again; and as if, as I flew up into light, I was going home, escaping from bondage"—the simple bondage of the body, and a composite bondage of built up barrier walls and roofs of the great city structures that man has devised.

Humanity today lives in man-made burrows, not so very different from the great anthills of Central Africa. Would we hate to be regarded as having only the intelligence of an ant? Well, except for magnitude, our conception is almost identical.

But out in the free air of space, traveling at an immense rate, motion ceases to be significant. Traveling at 500 miles an hour the aviator feels as though he is not moving at all. Here he floats above the world like a great bird, riding on a magic carpet. He has captured the spirit of the Arabian Nights. Beginning to think and live in terms of this upper world—though he cannot hope to func-

tion there because the earth pulls him back eternally—still he experiences a taste of a larger universe, a greater conception of existence, a more impersonal viewpoint on everything. He is almost in a position to become a philosopher, a Platonic philosopher—it was said of Plato, ages ago, that he climbed up onto a mountain and looked down upon the world and he could see the great patterns of life; but those who dwelt in the cities could see only the small patterns of their days.

This flight-given sense of philosophic extension, a sense of spiritual power, is making a profound impression on modern man's subconscious mind. It is leading him to determine more and more that he is going to live in the air. Common use of the private airplane is only a matter of time. Various designs like the helicopter will permit its use by anyone in comparatively congested areas. The flight problem may be met, in part, by refinement in mechanism and conserving devices of one kind or another, but it is still quite obvious that the gasoline engine is a poor apology for eventual perpetual motion. We have not yet reached out to grasp the greatest motive power of all, electricity. Not electricity generated in our familiar way, but upon a grander scale—world generators, placed so as to divide the earth's surface into a small number of zones, each one of which will be powered by radio electricity, and overlapping so that the individual airplane can travel around the world on a beam of electrical energy. Travel for days without coming to the ground. Travel to the most inaccessible areas by this great stream of electric energy which will envelop the entire earth.

Then, my friends, there will indeed be wars in space!

Then, indeed, will come the greatest of conflicts as ambition struggles for dominion and monopoly over power; for mastery of the world will be in the hands of whosoever owns and controls those great centers of world wide electrical power. Many are the things to think about in conceiving battles carried

on by the little creatures of the earth to gain monopolistic control of this great giant that lives in the sky.

Some day our developed way of life will give us telephones without wires of course, and we will have television, and we'll have electric lights where we want them, not only without wires but without bulbs. We will find that it is perfectly possible to send a magnetic or electric beam through the atmosphere and light our room evenly, so there will be just as much light under the bed as there is on the ceiling. We will find also that this electricity will go through solid walls and light the next room. We will find probably in the end that we can have the blessedness of darkness only by special act of Congress.

And we will find also, though gradually, that wherever light goes, sound can go, color can go, and in the ultimate, form can go.

In the process of development of electrical energy we will undoubtedly learn the way to transform form into energy, to transmit this energy through space, and then reconstruct it, as form again. In other words, in that day, should you want your dozen eggs delivered, they can be made to arrive on a ray of electricity and then be reconstructed in your own icebox.

That sounds like going pretty far into abstraction. It is no more remarkable in principle than the transformation of electrical waves into sound. Why is it more remarkable that a dozen eggs could be so transported than that high "C" can be so transported? Both merely mean that one kind of form or energy is transformed into another kind. By a process almost miraculous then it can be re-transformed to its original nature, at any point along the way where the necessary receiving equipment is set up.

Do not imagine that we will not some day have electrical transmission of form. Such things are to be expected to accompany the progressed qualities and conditions of our world.

But so long as man remains perverse, world virtue can not make a comparable advance. It is not to be achieved by any

arbitrary means. Yet it is not just a possibility in the abstract. How it might develop concretely is even suggested if we allow the mysterious shadow of Asia to envelop the hard outlines of the materialistic approach that we of the West might set up.

Asiatic civilization is the entire opposite of our own. While we have been building a great utilitarian system the peoples of the East have remained within the introversional processes of their living. In the Orient you meet the scholar who has devoted his life to the release of his own internal capacities. Also the mystic who has spent his life releasing the energies and vibrations of his spiritual consciousness through his body. And so in Asia you encounter a wide distribution of what we commonly term metaphysical phenomenon.

A Hindu scholar some years ago said to me, shaking his head sadly: "There is one thing that I have never been able to understand about you curious Occidentals; and that is your attitude toward miracles, toward the miraculous in general. We do not believe in a miracle, as such, as something out of law and beyond reason. We believe in it rather as the power and knowledge to control mysterious forces, to apply them to particular and definitely determined purposes. We can never understand, over here, your curious Western attitude on this. You are perfectly willing to presume that two thousand years ago Jesus and his disciples worked miracles; that your Saviour changed water into wine, raised the dead, healed the sick, restored sight to the blind, multiplied loaves and fishes, and did many other extraordinary things. Why is it that you believe that the power to do that was limited to one time, one place, and one group of people? Why do you acknowledge that the miracles of Jesus are quite possible, but at the same time deny empirically that similar miracles were performed either by pagans of that time or by Orientals of today?"

"Why do you say that Jesus could multiply bread, walk on the water, and then ridicule the idea that one of our

holy men can do the same thing? What is the basis of this peculiar separateness by which you judge one thing one way and another thing of similar nature in an entirely different way?"

It seems to me that his point is well taken.

Not long ago levitation was photographed in India. Levitation invokes the power of the human body to free itself from the law of gravity, or, for a temporary period at least, to neutralize the law of gravity. Do you realize the potentials of such an act? Do you realize what it means if we human beings ever generally gain the knowledge of the secret of overcoming the law of gravity at will? It has been done. And if it has only been done by one human being since the beginning of time, the power is established. What has been done, can be done. Further, and whether we believe it or not, what can be done will positively be done.

Entirely authentic cases are on record of East Indians who have been able to project themselves from one place to another instantaneously. Charles Fort, American investigator, groping for a term to explain this phenomenon, called it *teleportation*, meaning the power of moving a solid object from one place to another instantaneously. That power has long been demonstrated in Asia. Marco Polo saw it done in China. The classical Greeks knew that it could be done. The American Indian of our own little pueblos has done it, as we knew from the writings of Charles Lummis, who lived for many years in the Southwest; he has described an instance in which an American Indian at will performed teleportation, or the moving of a solid object from one place to another instantaneously.

So, to repeat—if it has ever been done, it not only can be done, but will be done. Can we imagine the effect upon our present way of life?

It has been shown clearly that among Asiatic peoples the power of mind reading—telepathy, we call it—is comparatively common. It is practiced by hundreds of East Indian saints simply by

the exercise of their own internal faculties. What effect will this have upon our way of life?

The controlled and miraculous growth of the mango tree has been witnessed by thousands of Easterners as a problem in horticulture that will unquestionably continue to amaze even those who are now growing tomatoes by chemiculture. And chemiculture is a step in the right direction; growing plants in water instead of in earth, giving certain chemicals to the plant, watching it develop without its earthy roots. It is simply a beginning step. Out of the earth into the water, out of the water into the air. It is moving from things solid to those less solid. Man himself remains dense; but that situation will be remedied in the course of time.

Into our present struggle toward mastery of the air has entered something interesting and curious—something to cause speculation and amusement. Into the age of air have entered the gremlin and the fifanella. The fifanella is the feminine gremlin, very style conscious, given to primping and such things.

Well, what is the gremlin? What is the difference between the gremlin and the Roman lares and penates? Or, the familiar mischievous spirits which, according to the Latins, had their particular abode under the hearthstone?

When the Romans mislaid something and could not find it, they came to the conclusion that a little lares had run off with it. When the pot boiled over, or something of that kind, it meant that one of the penates had been offended, and these little spirits were like the household spirits of China and India and Tibet and even Egypt—for Egypt was well enriched by the belief that present always in life were mischievous little beings who were constantly responsible for the stupid acts of humans.

Now, where did the gremlin come from? Apparently the gremlin came into existence through the British Air Force. A rather complete essay on grem- lins has been published by the British Air Force, all in humorous vein, on the

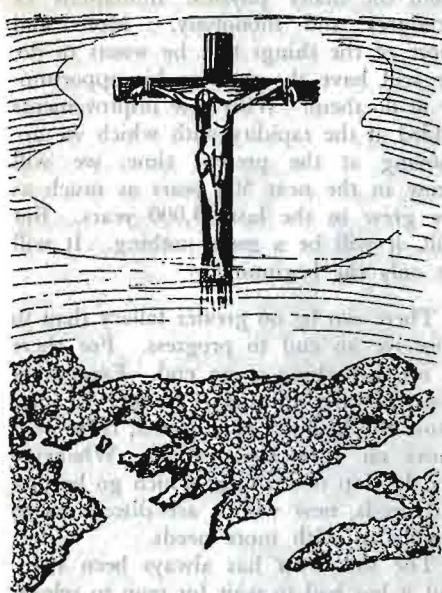
assumption that no one takes the idea at all seriously.

Well, perhaps they shouldn't take it seriously. Perhaps it really is what it seems to be—just coincidence—because there are curious things not known about weather and the atmosphere and such things; and men riding through the night and into combat and toward strange places in these curious contraptions that we have manufactured—and called airplanes—are not satisfied to talk in terms of chance, not always satisfied to allow that what occurs are coincidents and accidents. By a subconscious process their own minds have created the gremlin, by precisely the same process that the ancients used in creating their orders of secondary divinities, nature spirits, and family sprites. The idea has been inspired by the peculiar, almost intelligent nature of the obstacles, the curious and apparently intellectual way in which things go wrong. So much intelligence seems to guide the way that Nature opposes or rewards the mistakes of men, we personalize the occurrences instinctively.

In this is the key to the mythologies of nations. And also, it is well known that nearly all persons engaged in hazardous professions are what we call superstitious. Nearly all have their talismans and their luck pieces and their charms and are desolate without them and seemingly more susceptible to accident.

It is all imagination—all psychology—we say. Those who are in constant hazard are aware of the peculiar intelligent reflexes. Beyond the normal degree they are sensitive to the astonishing subtlety of accident and chance. And they are able, apparently, and are convinced, that they can perceive some kind of an intelligence working outside of them, capable of affecting them.

This increasing sensitivity might return to us some time the gods of antiquity. You remember that the last time an attempt was made to climb Mt. Everest the expedition came back after failing to reach the top; and the leader of the expedition made one very simple



statement. He said, "I am convinced that that mountain fought us—not only fought us but fought us intelligently, cleverly, frustrating every effort that we made as though it was playing chess with us."

Had he been impressed—whether he realized it or not—by the words of an old black hat dugpa that he met about two-thirds of the way up? This old Tibetan magician, waving his thunderbolt and his dorge in front of the explorer, told him very frankly, "Don't climb now. The mountain says, no!"

There were not any gremlins at the time of the Everest climb, but the climber, after experiencing the magnificence of that mountain and the skill with which it was able to say "no," would probably have been perfectly willing to acknowledge an order of Mount Everest gremlins—had he thought of them.

In times of war certain related phenomena appear that cannot be easily dismissed. In one of the reports that have come through is the story of a bomber plane that returned from a raid over Germany. As it neared its base field and came in for a landing, the ground operator radioed, "Do not land. You haven't lowered your landing gear."

But the plane came on. The ground crew and the ambulance were ready; it was believed that enemy fire had destroyed the mechanism of the landing gear. The plane, in spite of retracted landing gear, made a very good landing, skidded to a stop with practically no damage almost exactly in front of its hangar. The men rushed to the plane. There was not a living soul on it!

The entire crew was dead; examination showed that the men had all been dead at least half an hour before the plane landed—in a good landing, in front of its own hangar.

What are you going to do when men see something like that? Are you going to tell them that there is no such thing as superstition? Are you going to tell them that it is foolish to believe that there is anything other than what we can see?

Plan to have a good answer ready when these men come back, millions of them. For there will be scarcely a man in action who, during the course of the war, will not see something that is beyond human understanding. On second thought, you'd better have a lot of awfully good answers ready.

You may have to answer the man who saw a phantom army marching by. It was raining. He heard the clash of their armaments, the shouted orders of their officers. But there was no one there on the muddy road. The marks of marching feet could be seen, stamping down into the mud. But up above the marks made by the feet there was nothing.

The returned men you will talk to about those things will say they can not explain them. Some will ignore the whole matter because it is the easier way. But a good many are going to want to know—why? Many are going to want to understand.

Not long ago, a vision of the crucifixion was seen in the sky over England; not by one man, or a dozen men, but by thousands.

And it was only a few days ago that a New York paper reported an instance of telepathy in which a young woman

there knew the exact instant that a man she cared for was in grave danger on the other side of the world; and it proved later that her timing was absolutely correct.

Are these things to be dismissed? We have all dismissed them in the course of our years. It is reasonable to say, and I think undeniable, that there is not one human being, in war or in peace, who lives his entire life through to the end without being placed face to face with a metaphysical experience that he can not answer or explain. The only reason why most persons ignore them is because they have no explanation for them. And because, too, they are afraid to remember them and fear even more to describe them to anyone else, for they might be regarded as superstitious. About this, we might remember the good old words of Lord Bacon: "There is nothing more superstitious than to be entirely free of superstition."

Most of these phenomena involve psychic force that is related to our concept of air, as things taking place invisible in space about us—whether they be attributed to the mischievous gremlins or to ghosts and spirits. The mysterious olden day archers of Agincourt returned to march in the sky and were seen by thousands of men over the English Channel during the evacuation of Dunkirk. The mystical perceptions always sharpen in war; there is sensitivity, tension, stress, an immense speeding up of psychic vibrations; strange things happen. They have always happened. They always will happen. Some day we are going to realize that we cannot solve the riddle of our world without taking them into consideration, finding an answer.

It is not enough that we keep on forever explaining the explained. The time must come when we will be faced with explaining the unexplained. And when we do, this entire world of psychic phenomena is going to open up to us.

If we could go forward five hundred or a thousand years in time, we'd have a very different civilization from what we have today. Man will be emancipated

from the many physical limitations of drudgery and monotony. More and more of the things that he wants to do, he will have the time as his opportunity to do them. With new improvements added at the rapidity with which we are moving at the present time, we will grow in the next 500 years as much as we grew in the last 25,000 years. But still, it will be a mere nothing. It will be only the beginning.

There can be no greater fallacy than to conceive an end to progress. For there is no such thing as an end. Everything goes forward infinitely. Should we outgrow the facilities of a planet, then we'll move on into space itself. Whenever we develop new things which go beyond old needs, new worlds are discovered to supply us with more needs.

The unknown has always been here; but it has had to wait for man to release it from the subjective sphere of the unknown, in which it has lain through the ages.

As we go on and on into the age of air, we are going to go on past the great scientific air age. We are going to realize that science can no more solve the mystery of the air than it solved the mystery of the earth, that it can only give us certain instruments and tools with which to work toward solutions of the great mysteries that lie beyond.

In man there is one constituent that is very similar in substance to the air, and that is, mind. Mind is a kind of atmosphere in man. Its power is not limited by the narrow confines of his body. Through his mind, man can escape into distant places and far time. Mind is invisible, intangible; yet it is very, very real. Where it dwells we do not know; but we can imagine it possibly belonging with that race of gods that dwells along the shores of the air. Somewhere the mind has its own reality; somewhere intellect has its being. Somewhere is the source of all the thought power that flows out from the fountains of the mind. Somewhere is the invisible spirit, the better part of man. The human being does not deny the exis-

tence of his mind; but he has never seen it; and he never will.

All he knows of mind is that it is some strange impulse, one that science is trying to declare is carried by an electrical medium, that mind is some kind of a broadcasting station in a remote somewhere, emitting waves that control a curious robot we call the body.

At the World's Fair, at Chicago, and I think also New York, one of the exhibits was an automatic man — an automaton made of metal and wheels and springs and batteries and wires, controlled by radio. A man at a switchboard could cause this automaton to perform a number of interesting works. The late John Barrymore viewed it one day, and volunteered, "If it can cook, I'll marry it."

There were no direct wires attached to this automaton, yet it obeyed electric impulses. It had a kind of a crude similitude to man in being made in the shape of a man—sort of man's secondary creation of the shadow of himself—and it was controlled by the mind of a human man directing a number of push buttons and levers which raised an arm or moved a foot or impelled a number of similar motions.

Possibly this is an accurate depiction of man whose body is a kind of a robot, an automaton, controlled by a something else from a sort of a switchboard, which is the mind. Sending out the impulses it transforms the body from an inert thing into a living creature, giving motive and purpose, emotion and thought; sustaining it eternally, but lowering the current once or twice every twenty-four hours so that the body seems to sleep, so that it will not be worn out entirely before the great World's Fair of our life is over.

The mind is somewhere. It was believed by ancient peoples to abide in the air. To them, the air was the proper symbol of thought. They believed that behind the physical body of air was again a mysterious element, mental air —electrical air, vital air, emotional air. And that behind the chemical atmosphere was an alchemical atmosphere,

behind air was aether, behind aether was asat, the mysterious quintessence, the fifth essence of the world. Air is the great, vital reservoir of fates, the holder of curious energy radiating eternally from our parent sun. In it lies power yet to be conquered, mystery yet to be solved.

Acceptance of this challenge will gradually effect changes in the state of man. Constant changes are going on in the chemical structure of the human body, and the human being who is going to later inhabit the earth is not going to resemble us very closely. He is going to pass through a great deal of modification and sensitizing before he comes into his mysterious heritage that lies beyond.

But, to take just things that scientists are thinking about today, things that we rather well know are either here or at hand; how are they going to affect us? We naturally will develop them because the human mind never stands still, it is always ingeniously improving; and so, just projecting the things we know without considering all the things that we don't know (but which we very definitely suspect) what is going to be the effect of evolution upon the physical structure of our race, say in 25,000 years, 50,000 years, 100,000 years? Some may say this is not a very practical worry, against the pressing problem of getting ready an income tax report, but those who embrace philosophy and believe in the Oriental doctrine of rebirth, find it rather nice to think in terms of our future home. We are not concerned that some other generation is going to inherit the earth, but that such as it is, it is ours; we're making it, we're breaking it. And so, whatever the facts may be and whatever the breakage may be, we will inherit them both; and the time will come when this dream of the future will be our reality.

With this in the back of the mind, we can get a long range perspective, perhaps even discover the comparative unimportance of many things now regarded as highly significant,

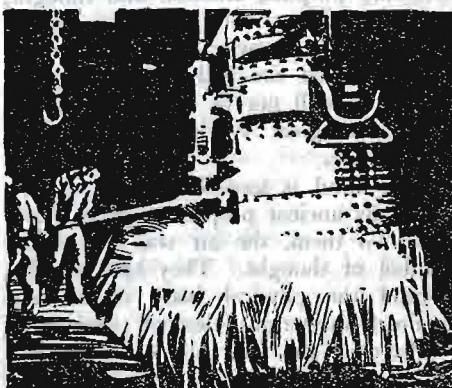
Presuming that we develop the potentials of electricity, and add as a plus the experiments that have already been demonstrated by Eastern saints and those that are being developed in our laboratories, what kind of a world do we have in 25,000 years? Well, in all probabilities we will then be past what we call the age of industry. Industry is a process of supplying the individual with things that he cannot supply himself, and as all evolution has taught self-sufficiency, the ultimate future of industry is very insecure.

This is not advice to run out and sell your stocks, understand; but in terms of ages of planning the future world is not going to be a super-industrial sphere. The world is not going to finish up either as a great factory or a great laboratory. The laboratory and the factory are only means to ends. We are going to outgrow these, just as surely as we have outgrown the hut and the igloo. They have their place, they stay their time, and when human beings outgrow them, then they depart; and we can outgrow the laboratory just as we can outgrow nationalism or tribalism. We can outgrow industry just as surely as we can outgrow cannibalism; and perhaps you will recognize something rather synonymous in the two terms. We can outgrow nearly all of these institutions gradually, as we come into our own polarized consciousness in the midst of our world.

Man himself is a complete creature, completely self-sustaining, sufficient for himself and for all reasonable ends toward which his life can be devoted; but this can never come to general recognition until the human being evolves and develops the potentials which are within himself. Most of our external civilization is in the form of a crutch. It is something to bolster up our own ignorance and to preserve us from our own unknowing. Just as virtue would be the end of crime, and with it the end of the necessity for law, so all things that become positive and true within ourselves, and are perfected within ourselves, bring to an end great systems of external secondary institutions.

The spirit of acquisitiveness and our entire economic system has created our banking. We will outgrow banking; and not necessarily because socialism is the end of anything, but because ultimately we shall discover that which we do not know at the present time; and that is, that in the ultimate there is nothing to buy or sell. We will have somethings to buy or sell just so long as we have to have a new pair of crutches for every move we make, just so long as we are utterly incapable of sustaining ourselves.

A first thought might be, that the self-sustaining individual would retrogress into a primitive condition, and that as a reward for being sufficient to himself he would have nothing. That would be true only if the condition was forced



upon him at the present time. But if you force any condition upon an individual, even if it is a better one, he will be miserable if it is not true to himself and what he is at the moment. As the world goes on, and on, and on, through the great ages of time that lie ahead, man will gradually emancipate himself from contrivances. If he can perfect the power which the Hindu Yogi has, by which he can travel hundreds and thousands of miles on the power of his own will and internal consciousness, and project that consciousness when and where he wills, what happens to the world's transportation system?

Now of course, today such a thing is utterly impossible; it is the most abstract, almost absurd improbability? My friends, it will come true. Not in our time as we live in this life, but in our time before we are through with time, it will certainly come to pass.

When the human being has come to understand the mystery of will and Yoga by which he is able to extract his entire nutritional life from the ethers about him, what will happen to agriculture? What will happen to the world's whole great system of industry which is related to supplying us with assorted bran flakes and what-not? When the individual has realized that it is possible to supply out of his own consciousness everything that is necessary, and that it is perfectly possible—as the ancients have proven to us—to crystallize, materialize, and make physical space in any form or pattern that we desire for any use we want to put it to, that atmosphere is a finer plastic than anything we know and can be modeled by the will, what is that going to do to most of our so-called utilities and great industries?

When the human being possesses these powers—latent within him and already showing occasional signs of emergence—what is going to happen to the whole external life of our race? What is going to happen to us when we can think and be heard instantly, when instead of being forced to listen to the mumblings of the crowds we can pick out and hear what we will, at any distance, not with

the ear but with the brain? What would that mean to such great enterprises as the daily newspaper?

Gradually, one by one, all of the things that make up our external life disappear because they are no longer necessary and bear witness only to the weakness of our internal life. Already we have discovered that a greater magnifying glass can be composed of a band of electric energy than can be cut from any piece of natural glass or cast by any artificial process. Our 100-inch telescopes and our 200-inch telescopes are very difficult things to make, and years must be devoted to the manufacture of them; but an infinitely greater amount of magnification both for the telescope and the microscope can be accomplished by simply passing a band of energy across the end of the eye-piece. In other words, the glass is a definite hindrance.

An infinitely greater amount can be discovered simply by will. It is perfectly possible for the human being to possess microscopic and telescopic sight. The present trend with the human race, in optics, is toward microscopic sight, in which we shall live in a world of life which has been closed to us because it is too small for us to perceive it.

But imagine the possibility of mind being the basis of a great telescopic lens. There is indication that it has already been greatly trained, even the eyes have been greatly trained. One of the old Greek philosophers trained his eyes so perfectly that he could distinguish by climbing up to a high mountain a ship sixty miles away at sea, and tell the color of its banner. And yet the average individual can not do that well today with expensive binoculars.

The implications are inevitable. The human being can train himself to do anything that he wills to do, and can do it better than any machine can do it for him.

Also, as he goes farther along this path, he will no longer will to do the types of things that are curiously associated with our way of life. It would be quite impossible to imagine a great philosopher wanting to build a sky-

scraper. Very largely the skyscrapers are monuments to one kind or another of ego, someone's endeavor to get one bigger than the other one; and they are thus not evidences of civilization, nor evidences of culture. As man grows wiser he will not want to continue to do a large number of artificial things; he will want to do many natural things that he does not do now.

Of all the nations and races of the world, probably one of the wisest that ever lived was the old Brahmanic.

The Brahman was the world's most ambitious cosmographer. He was the only one who dared to map the invisible universe, and chart it. He was the only one who dared to think of time in terms of hundreds of millions of years. He was the only one who dared to make a clock out of the stars of the Little Bear, the only one who dared to think not in terms of a year as we know it, but in the length of hundreds of million years that it required for the poles to alternate. He was a great dreamer of dreams, of things to be. And because presumably in his infancy man was closer to the gods than he is now (being at the moment about as near the top of Fool's Mountain as he can get), he seemingly had early vision that was clearer then than it is today, and the Brahmans have left us an interesting account of what man is going to look like.

Hold your breath... figure what this is going to do to the cosmetic industry, to stylists; imagine how your present hat might look on this particular shape of things.

The Brahmans said, that due to the gradual impoverishment of the chemical elements of the earth, and the required dependency of man upon successively finer sources of energy, that there would inevitably be a corresponding refinement of man's physical body, with less and less of this physical body composed of the mineral substances that we know, and more and more of pure vital substances. Imagine someone who was still living on the old diet and living in the old way standing to one side and look-

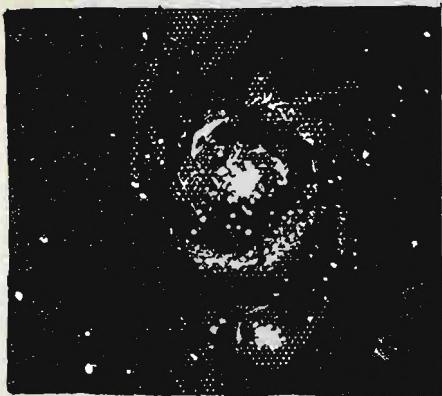
ing at this change taking place in others! The Brahmans said the first thing you would notice would be that the form of the refining creature would become more and more delicate, almost at first like fine marble. Less of the grosser elements, and less of the dross, would make up the compound, until finally, as you went still farther along in age after age of this refinement, the body would gradually begin to be translucent. More and more energy would shine through it, surrounding it constantly with an opalescence almost like mother of pearl.

Then, as time went on, the body would grow transparent, until it would seem to be made of some very beautiful luminous glass. That would probably be the most immortal of the plastics, the plastic man.

At the same time, every nerve fiber would be similarly refined; every part of the structure would be similarly improved; and the creature would acquire extension of power, sensitivity of consciousness, appreciation, understanding, beauty, to a degree indescribable to us at our present time.

So extraordinary would the state of affairs be now, according to the old Brahmans, that if you should in the presence of that creature strike an anvil with a stone or with a hammer, its vibration would probably shatter the creature to death. It would be too sensitive for almost anything that we know in our world today. It would be so sensitive that sound, as we know it, would destroy it, even the most beautiful sound. There would be an entirely new world of sounds for that creature, a sound-world that would have made our great musicians joyous in their hearts, because in it every mood of man would be, at will, transformed into harmony, every one of his thoughts could be heard or felt—sensed as music, if one wished to, seen as color if one so desired.

That creature would speak without opening its lips. Its voice would be the voice of impulse, sent on rays of energy. It would be a strange, shining thing, with a very dim shadow, a transparent shadow, luminous, strangely misty



shadow, like the deep heart of the gas lamp where it is colorless and midnight blue. The head would be surrounded by the aureole of light which would be almost like a radio antenna, this aureole of light picking up every impulse from space about it, distributing that impulse, and sending forth from the luminous ends of its own magnetism all of the impulses from within itself.

This creature would probably be what the Brahmans called the Blue Race, the Race of the Gods, the race composed of the substances, aether, energy, and mind, toward which all the motion of human progress is leading.

This creature would have long since left behind any conception of civilization as we know it. It would regard all our civilization as nothing but a crutch. It would look back to those unevolved times when men lived in houses or pent-houses. It would look back to those very primitive times when human beings had to learn out of books.

When the mind of this future creature wished to learn, all history lived in the ethers about it; all knowledge was available to the mind. (A little difficult on our educational system; but probably the only solution for our existing educational system is telepathy). But, anyhow, there would be no need of the various things that we now know, with human relationships refined to an infinite degree of sensitivity, a sensitivity now utterly beyond our comprehension.

And this was the dream man of 10,000 years ago, not something that we have fabricated. This is not something that is merely based upon our present search, but we find it by going back to the old beliefs—that after the Kaliyuga would come the day when gradually the Golden Age would come again, and the gods would walk upon the earth; and those gods were man himself, man in his own divine estate, man released from all the limitations of his body!

This progress is now being forced upon us, forced upon us by the conspiracy of Nature, and the conspiracy of time, and the conspiracy of our own impulses. Little by little, slowly but surely, we are bringing about those changes in ourselves which will cause us to become the mysterious Blue Race of the old Aryan Hindus.

The Hindus said it was the race that would solve the mystery of war, the mystery of crime, the mystery of hate, would solve the mystery of poverty—because all these things are finally solved in one way, and one way only, in the self of the individual. We work with errors, we struggle and strive with them, but our virtues are not strong enough to maintain outwardly the convictions of our spirits. And they never will be until we perfect and develop these powers within ourselves.

Now what will this creature be doing when it has such a fine equipment? It is hardly to be expected that it will be broadcasting spot announcements on the values of various products over this system of highly cultivated values. The old Brahmans had an idea about that, too. They said that, when that time came, all living things would be engaged in their basic and fundamental and only significant occupation, the contemplation of reality.

Does that sound to be a rather bore-some idea? It would be, if it was reality as we define reality. But if to that future individual the whole universe opens, filled with its gods and spirits, filled with its lights and colors, so that that creature can hear the music of the spheres, can see the pageantry of the

world, can think with the mind of the gods, can discover the laws of Nature, can feel all the great harmonics of space and spirit, can go out on the wings of its own thought to explore the mysteries of life and time and energy, if it can truly exist as a magnificent searcher, a truth-seeker standing sublime in an equipment suitable to his needs—if such be the case, then probably the time will not exactly drag.

When the great doors now closed in our faces are opened we shall see beyond the broad pageant of the world, envisioning perhaps something that was described by Cicero in the *Vision of Scipio*:— We behold all life pulsating in its globes of fire; we perceive and have a mingling of the spirit; it is where wisdom flows from the mind of the one who knows to the mind of the one who seeks; where everything that is necessary for our survival is achieved by the will and Yoga; where the individual becomes dedicated and devoted to the one supreme work of existence—and that is, the achievement of conscious union with truth.

When that becomes the great occupation of mankind, and that occupation is attended by the magnificence of the open cosmos which will extend from star to star, no longer as blind points of light but as great understood mysteries in space... when we have that vision, I dare say it will not be boring.

We will have with it not only the experience but the capacity to use it. And we will have within ourselves the capacity to interpret all art in living substances. Will it not be a great thing for the capacity to exist to paint pictures with fire, and air, and aether? Pictures that will have in them all the luminosity and power of living things, and as the Mongolian magician makes the little figures from the mandrake root and gives them life, according to the old legends, so man will give life to pictures, he will paint living pictures.

He will create great harmonic patterns that will sway in the ethers about him like the Aurora Borealis, with number, color, sound and form united in mag-

nificent pageantry. He will express all the perfection of the arts.

He will have available to him the world mind, with its endless sources of truth beyond the stars; the world heart, to pulsate with him in its mysteries of emotion and refinements of emotions that are beyond our knowledge.

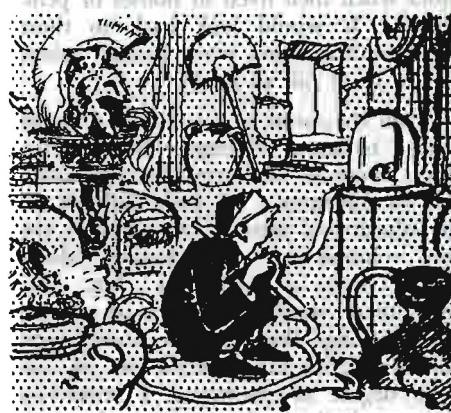
What can you think of beyond that?

Why, that is only the beginning. There is no end.

Beyond the air lies the fire, beyond the fire lie the stars, beyond the stars is space, and beyond space we have no dreaming other than that it goes on filled with wonders without end.

We are living blindfolded in a cave filled with treasures like those described in *Ali Baba and the Forty Thieves*. We are living in the midst of an eternal splendor, and our lives are bound 'round with this curious dream that life and death and fate and future hang on the messages of a ticker tape. We have taken something infinitely great and made something infinitely small out of it, because we knew no better. But we are growing up, and we are taking this infinitely small thing that we have created and using it as a foundation to build on toward the release of ourselves again.

We are going on. We are going on into the air and into space. The first symptoms of it will be our age of commercial and industrial air. Battles will be fought in the air as men fight for



the air, for the control of it. And they will go on and on and on, and also at the same time be searching into that inner atmosphere which is the very substance of our minds. Gradually evolution will produce within us the creature that is capable of making its dreams come true.

There is a curious old Tibetan legend, simple and beautiful, to the effect that at a very remote time the great Buddha, when fashioning man, put into the heart of each man a dream; and promised him that some time in the fullness of eternity he would live to see the fullness of his dream.

Now, what is our dream? Our dream is for peace, and for happiness, and for love, and for wisdom. These are the things of which we dream. In our present state we cannot have them. They are incompatible with every impulse and circumstance of our living. But these dream things are more important to us than our living as it is today; and so the living will change so that the dream can come true.

But only in the individual who has evolved and perfected the inner capacities of himself can that dream come true. And only in the individual who is wise can the philosophic empire be perfected. Only to the individual who has unfolded all of the noblest of his own emotions can the City of God come again. We have within us this power of completeness, this ability to form out of our own crude earth this eternal being that can go on, that can become a spirit, to float over its world and climb away from the wrongs, and on and on into the sky.

We have tried to paste wings, Icarus-like, upon our bodies. We soar up to the sun, they melt off, and we fall. Wings are not to be pasted on; they are to be grown from within ourselves. This is what we will have to do; it is our duty and our magnificent privilege. And it is our job, whether we know it or not. It is what we are doing, whether

we will to do it or not. The conspiracy of all space is pushing us on inevitably to that end.

Nothing we can do or think can prevent that end. For this is the end of man: That he shall become as a god, knowing good and evil. That he shall possess within himself the power to mold the elements, to create worlds, to paint with sunset, to dream with the stars, and from his own base metal file that key by which he will sometime truly be a citizen of space. That never again is he to be against his brother, never again to doubt the wisdom of providence, never again to be an isolated creature, never again to believe in separateness or aloneness; but to be one with this magnificent harmonic mystery of existence. For he will be living in a world of light, living in a world of color, in a world of endless harmony, and so living that every noble impulse is sufficient to the achievement of its own ends.

This is his power. This is the thing he is doing. And whether we accept it or not, this is our destiny. This is the end for which we were fashioned, it is the mystery from which we came, the mystery to which we will return. We are children of light and color, harmony and vibration, and we shall release these again, rising phoenix-like from the ashes of our own mortality.

Of such is the true mystery of the age of air. In time we will have it under control, then will turn to consider the mysteries that lie beyond the air. And here we will go far beyond the dream of the mystic and far beyond the thought of the philosopher. We are part of an eternal order, deriving from it the courage to live a little better every day toward that day when we shall add our testimony to the testimony of the suns.

We have opened a door. Before us are the air, the heavens and the stars. I think it is the greatest step we have ever made toward our eternal heritage.

- Only three books of the ancient Mayas have been preserved; they are in European libraries; is this a fourth book?

A Manuscript No One Can Read

WHAT seems to be a manuscript of an ancient language that is spoken today but which no one can read or write, is about to be made available to public inspection and study at the library of the Philosophical Research Society at Los Angeles. It is believed to be a Maya manuscript, a document of that race of outstanding cultural accomplishments which established a high degree of civilization on the American continent long before the coming of Columbus.

In the area known as Yucatan, directly South of New Orleans, across the Gulf of Mexico, the ancient Mayas flourished under a civilization then the most advanced on earth. Archeologists have uncovered ruins of massive public buildings and observatories in at least a hundred cities and indisputable evidence that these cities were connected by a system of broad paved highways. But in spite of the researches of several eminent archeologists the mystery of the Maya writing remains unsolved. Nothing has come to light in the field of American antiquities equivalent to the Rosetta Stone which solved the riddle of the Egyptian hieroglyphics. At this late date it is unlikely that any such key will be found.

Diego de Landa, appointed in 1573 Bishop of Merida, the principal city of the peninsula of Yucatan, brought about the destruction of the Maya libraries. He was a zealous missionary, educated by the Franciscans, and came to the New World fired by a holy zeal to convert the Indians to the Christian faith. Convinced that the books of this people were devoted to magic and sorcery he set about systematically gathering up the manuscripts and burning them. He went so far as to send agents to the homes of the Indians to confiscate any fragments of writing which might

be in the possession of the natives. On at least one occasion he made a huge bonfire of the priceless writings in the Plaza at Merida.

It is difficult at first to understand how Landa could have destroyed the entire literature of a great civilization. He functioned only in a limited area and had no way of reaching the distant cities of the Mayan commonwealth of nations. The answer is, the Mayans migrated from one area to another. When they left their southern strongholds in Honduras and Guatemala all that remained in the deserted areas were their buildings and monuments. Such things as books they carried with them into the new location where they built new cities.

One of the largest centers of the Mayan culture was the Confederation of Mayapan, in Yucatan, and so it seems that most of their manuscripts were in the area dominated by Bishop de Landa and wholly within his reach.

But the trait in human nature which impels toward the accumulation of souvenirs led the Spanish soldiers charged with the destruction of the Maya books to keep out a few to send to their friends and relatives in Spain, mementos of their experiences in the New World. In this way three priceless writings—generally called codices—were preserved for the consideration of future ages. These three books contain at present the only pre-Columbian literary remains of one of the world's greatest and most picturesque civilizations.

In the course of time, the three codices found their way into public collections and fortunately are preserved in three European libraries.

The finest, and probably the oldest of the codices, is the Codex Dresden, named from the city in which it is now preserved. Several years ago the Codex

Dresden was offered for sale for one million dollars but no buyer was found.

The second manuscript is called the Codex Peresianus (Perez), and is in the Bibliotheque Nationale in Paris. This manuscript is in an advanced stage of mutilation and deterioration, but some parts are still legible.

The third manuscript was divided into two parts and for some time these were regarded as separate writings. The first part was called the Codex Troano, and the second part the Codex Cortesiano. Later, the works were recognized as one writing, and named the Codex Tro-Cortesiano. Present scholars simply refer to the combined manuscript by the name of the city where it is kept as the Codex Madrid.

It is now believed that the Codex Dresden is two separate works, and considerable research has been done to determine the leaves belonging to each part.

The Codex Madrid is the last of the three, and may be post-Columbian. There is doubt on this point. Certainly the writing is inferior and the art work less precise.

In addition to these important manuscripts there are some fragments of Maya writing in private collections in Guatemala and Honduras. The late William Gates, who was connected for many years with Johns Hopkins, had a number of fragments of Maya writing. There are also, of course, many inscriptions on stone, and a few glyphs occur on the pottery and in the mural paintings. The three codices, however, remain as the most important of the sur-

viving fragments of the Mayan written language.

The codices of the Mayas, and also those of the Aztecs, are written on a kind of paper made from the pounded fibre of the native fig tree. Until recent times it was believed that the fibre was from the century plant, or maguey plant, but laboratory tests made just before the war prove conclusively that maguey fibre is not to be found in any of the earlier manuscripts.

The fig fibres were pounded into a thin hard surface somewhat resembling Egyptian papyrus. The surface was then coated with a white starch, probably made from corn. This starch resembles a fine plaster. The surface was finished to a hard smooth luster, and the writing and painting was done with a small stick, the end of which had been softened to form a kind of brush.

The books were made on a continuous strip and folded into leaves like the books of China and Japan, a type of book called an accordion book. Some of the fibre strips were thirty feet in length. Therefore, it was not necessary to make many patches and connections between the leaves. It is possible that wooden boards were attached to the top and bottom of the folded manuscript to form covers.

These were the books then that Bishop Landa caused to be burned because he believed them to be the work of infernal inspiration. Yet Landa himself and others among his religious belief in describing the writings of the Mayas declared that the Maya manuscripts in-



cluded works on history, astronomy, divination, and religion.

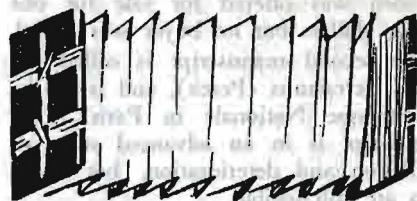
It is believed that all three of the existing codices are primarily astronomical. Certainly they refer to calendars, cycles of time, and the appropriate seasons for planting and harvesting. Perhaps they have something in common with the old fashioned farmer's almanac. Present also is considerable religious instruction, and all of the codices include figures of the gods and various details of Mayan theology.

After Bishop Landa had destroyed the books of these Indians he seems to have undergone a change of heart. He attempted to restore at least in part the damage he had done and tried to compile a glossary of the Maya glyphs. The modern world is indebted to this labor of repentance for most of the keys which it now has to the Maya glyphs, especially the calendar signs, days, months, and so forth.

But, if Landa meant well, he brought about considerable additional confusion in the field. He seems to have attempted to reconcile the Maya glyphs with the sounds of the letters of the Spanish alphabet. His reconstruction was phonetic, and apparently without any consideration for the actual meaning of the Maya words. All attempts to translate the codices by Landa's alphabet have failed utterly.

It is possibly a mistake to assume that the Spaniards also destroyed the Mayan civilization. The Maya culture no doubt collapsed as all civilizations must fall, from within. The Spaniards merely hastened the ruin of that which was already decadent. But so complete was the Spanish program for destroying the cultural identity of the Mayas, that the Indians themselves lost the ability to read the language of their own nation. It seems incredible that after only four hundred years of foreign influence the Central American Indians are entirely unable to decode their own monuments although they still speak the ancient tongue.

Is it too much to suspect that a few of the Mayas still possess a knowledge



of their written language, but keep this learning secret, according to the practice of most Indian peoples? Certainly we have made but little progress in the religious traditions of the North American Indians. The wise men of the tribes simply refuse to discuss religious and historical lore with anyone not of their own tribe. The ridicule and persecution which they have suffered for their religious beliefs is probably responsible for this reticence.

The present state of knowledge as it relates to Maya books can be summed up as follows:

It is possible to read the dates in terms of the Maya calendar; although an occasional glyph has been determined with some certainty, the grammar and construction of the written language remains entirely unknown.

Maya writing consists of a set of curious characters enclosed within a circular or square frame. If we assume that each of the principal characters—there are a considerable number—is a noun representing an object, a person, or a place, then we must depend upon a group of modifying glyphs to set up the structure of the writing. Doctor Gates has listed about 160 modifying glyphs always found in combination with a principal character.

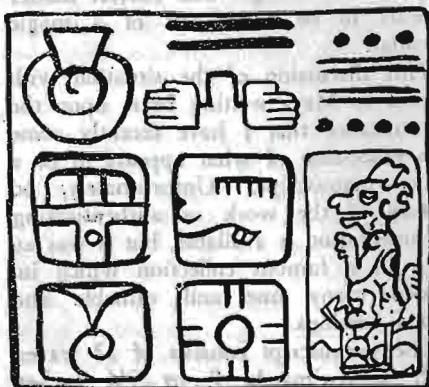
Because the glyphs are nearly square, the modifiers may be in four positions in relationship to the main character. The modifier may precede the glyph as a prefix; it may be placed above it as a superfix; it may follow as a postfix, or appear beneath it as a subfix. T. A. Willard, who spent a number of years in the Maya area, believed that the Mayas created the verb form by adding the modifying glyph in the form of a small wing to indicate action. Other

Mayaologists believe the wing to represent a time interval.

Occasionally, two or more complete glyphs are combined. In a few cases as many as six or eight glyphs unite to form one character. The question then arises, as to whether each of these glyphs is to be read separately to form a sentence or phrase; or whether the compound creates a new unit to be read as a single word or thought.

Doctor Gates believed that the decoding of the Maya language should be approached by the methods used in decoding ciphers, rather than that commonly employed in deciphering languages. It was his opinion that the Maya written language was unique, that nothing even similar to it was to be found in any other part of the world. He did, however, suspect that the psychology of the language might in some way be remotely reminiscent of the ancient Chinese.

In further complication of the confused situation, the Mayas made use of two completely separate systems of writing. The first system is represented by their manuscripts, the second by their inscriptions on stone. The stone group is inclusively referred to under the general term of monumental glyphs. There are many resemblances between the two systems of writing, but there are also marked differences. The monumental glyphs are far more complex than those appearing in manuscripts.



Take, for example, the one reasonably established phase of the subject—the date inscriptions. In the codices, the numbers 1 to 19 are represented by dots and lines. The dots stand for 1 and the lines for 5. Thus a dot and a line is read 6; two dots and three lines is read 17.

This offers no great difficulty, but on the monument there are three methods of representing numbers. The first is the dot and line. The second is called the head-variant. And the third is called the full-figure variant.

In the head-variant system all the numbers from 1 to 19 are represented by faces, usually in profile. These faces carry distinctive markings. In the numbers 1 to 9 the markings are on the upper half of the face. The number 10 is shown by what is called the fleshless lower jaw. From 11 to 19 the numbers are formed by combining the markings on the upper half of the face for the numbers 1 to 9 with the skeleton lower jaw for the added 10. Thus the upper face variant for 3 stands for the number 3 if the lower jaw is filled out; it stands for the number 13 if the lower jaw is without flesh.

In the full-figure variant the entire body of some being or creature may be represented as signifying the date; but in reading the inscription, only the markings on the face or the condition of the lower jaw is important. The cipher or zero is formed by placing a human hand over the lower jaw, back of the mouth. It is interesting to note that all the face variants have been rather firmly established with the exception of the number 2. No certain indication of this number in the faces has yet been noted. There are also minor exceptions to most of the rules, but this summary covers the basic formula.

The Maya chronology or dating system is exceedingly complex and exceedingly accurate. In many ways their calendar has advantages over ours.

They had two kinds of calendars; one a civil calendar of 360 days with 5 intra-calendary days to balance the year. Like the Egyptians, the Mayas reserved the five nameless days for feasts to the

gods and for other public demonstrations.

They also possessed a sacred calendar of 260 days.

The two calendars fitted together in a most ingenious manner. Doctor Morley represents this in a diagram comprising two wheels, one with 365 spokes, and the other with 260 spokes. It requires exactly 52 years to reconcile these calendars; for 73 of the 260 day periods equals 52 years of the 365 day calendar. The two calendars therefore differentiate 18,980 day combinations, and 18,980 days must pass before any combination of the two calendars can be repeated.

In simple calculation, the known time periods of the Mayas are as follows: one *kin* equals one day; 20 *kins* equals one *unal*; 18 *unals* equals one *tun*; 20 *tuns* equals one *katun*; 20 *katuns* equals one *cycle*, and 20 *cycles* equals one great cycle.

Thus it will appear that the *unal* is equivalent to a month of 20 days, and 18 of these months makes a year. The most important of the time periods is the cycle, which consists of 144,000 days. It is interesting that this number should be hit upon, because it is so closely associated with the use of 144 in the Christian Bible, where it represents the number of souls to be saved the last great day.

The cycle of 144,000 days is equivalent to 400 years of our reckoning; and a great cycle is equivalent to 8,000 years.

Presuming that the first cycle began between 3,000 and 2,500 B. C., the question then arises as to whether this represented an actual date, or merely an astronomical or mythological epoch. It was long believed by the early church that the world was created about 4,500 B. C., and some nations still calculate their time from fanciful epochs. On the other hand, the Christian era was calculated from an historical event, as is also the Mohammedan era. The conservative archeologists resent the assumption of historical antiquity for the Maya civilization, but the evidence they offer to support their claims is not entirely adequate. In ancient systems of dating it is ex-

tremely difficult to determine with exactitude where history begins and mythology ends.

Most of the great Maya monuments are dated in the ninth cycle, which roughly corresponds to the 11th Century to 17th Century of the Christian era. As yet, only two inscriptions have been located bearing a date prior to the beginning of our Christian era. The earliest dated record is about 200 B. C. This means that the great Mayan empire of Central America reached its zenith between the 7th Century and 11th Century, A. D., during the 9th cycle of their time.

It is still a great problem as to where these people were and what they were doing during the first 8 cycles of their calendar. The civilization is unaccounted for nearly 3,000 years.

It is only fair to note that there is disagreement among the learned as to the exact process of adjusting the Mayan calendar to our system. Some believe that the civilization should be pushed back 500 to 1,000 years. Others, with more vivid imaginations, contemplate a still greater antiquity.

A few days ago I examined some books on crudely tanned leather which are believed to have originated among the Indians of Guatemala and Honduras. These writings, which follow the accordion form, are quite crude, and would indicate that the natives reverted to simple picture writing. They have elements reminiscent of the Mayas, but the word glyphs are missing. The subject matter appears to be some sort of a magic calendar.

This discussion of the situation with respect to Maya writing bears upon the circumstance that I have recently come into possession of what appears to be a Maya manuscript. Unfortunately, no history of the work or authenticating documentation is available, but it was an item in a famous collection which included many fine and valuable and varied writings.

The manuscript consists of 13 leaves, each approximately 7 by 9½ inches. Five of the leaves are still attached to

each other and the book was originally in the accordion form. The general appearance of the manuscript is most encouraging. It is in a condition appropriate to its age, and the quality of the writing and art work is excellent. There is no indication of European influence.

The manuscript is illuminated with figures of gods with the logical and symbolic subjects, and all of the leaves contain definite Maya glyphs.

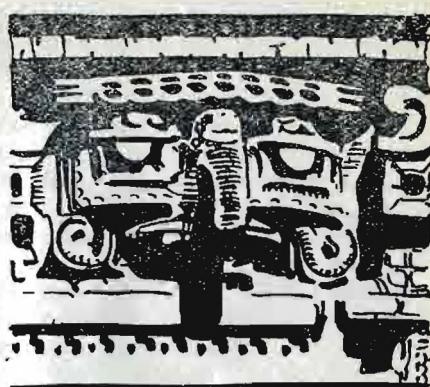
The material upon which the codex is written is a fibre somewhat coarser than that generally employed. The fibre is coated with a grayish-white sizing, probably corn starch. The colors used are certainly native pigments, and the results attained are rich but subdued.

One of the great joys of book collecting is the analysis and study of what are termed in-edited manuscripts, those which have not been examined by specialists in the particular field. There are always dramatic possibilities. The questions that arise in connection with the codex are these: (1) Is it a genuine pre-Columbian production? (2) Is it genuine Maya work, but post-Columbian? (3) Is it a genuine Maya copy of an earlier codex lost in the wastes of time or destroyed by Landa? (4) Is it a fabrication made recently and artificially with intent to deceive the antiquarian?

These are questions to be examined separately, with the observation that very little information is available with which to answer the perplexing problems in this field.

Reproduced with this article are two leaves of the codex. The first is an elaborate representation of the Feathered Serpent. The design is astonishingly Chinese, and might well represent the Oriental dragon, except the rattles of the rattlesnake are quite visible in the lower center of the design. Above and about the Feathered Serpent are a number of glyphs, all Maya and easily identified.

The second photograph shows the figure of Xaman-Ek, the God of the North Star. This deity is sometimes called the Monkey God, and J. Leslie Mitchell in his book *The Conquest of the Maya* be-



lieves this divinity to have originated with the Hindu God Hanuman, King of the Apes. The deity is seated on a dias ornamented with an unidentified glyph. He wears the elaborate head-dress with the peculiar comb-like attribute of this divinity and is crowned with the Feathered Snake. Above and to the left of the god are five large glyphs, another at the right, and below five columns of dates.

The question concerning the antiquity of the manuscript depends for its answer primarily on the nature of the fibre forming the paper. It is certainly not a maguey fibre. One expert has suggested that it is fig, which would be quite possible for an earlier manuscript. There is also a possibility that it may prove to be coconut. If so, the manuscript must be post-Columbian, since the coconut did not exist in Central America until after the arrival of the Spaniards.

It must be remembered that only three proven codices are known to exist. This makes it impossible to be certain of the various media used by the Indians of the several Maya provinces. Although the fibre in my recently acquired manuscript has been coated on both sides with the starch sizing, the finished material is considerably finer than in the other three codices. This point requires exhaustive study.

The general shape and size of the leaves does not conform with the other known books; they are larger, especially in width. By two illustrations to this

article the differences are pointed up clearly; they show two leaves from the established codices, one from the Madrid, and the other from the Peresianus (Perez). It is to be noted that in both of these the glyphs are far more complex and the designs confused and intricate.

My manuscript also differs from the other three in two important details.

First, no other codex is known in which the monumental glyphs used in the stone inscriptions occur in a written manuscript. The five large glyphs surrounding the god Xaman-Ek are definitely monumental glyphs, and very complicated ones. Elements of these glyphs can be traced on the stone inscriptions, but the glyphs themselves as represented in the manuscript have not been found elsewhere. In the stone inscriptions, initial dates usually require five monumental glyphs; and as these glyphs always occur in groups of five in my manuscript, these may be regarded as an encouraging sign. According to the present method of reading dates, the upper right monumental glyph translates 10 Ahu. Ahu is one of the days of the Maya month.

While no manuscripts have been found using monumental glyphs it does not necessarily follow that such manuscripts did not exist. It could well be that the Maya, in some districts, combined the two forms of their written language in the same way that we combine various types of scripts for artistic purposes, or to dignify important elements of our written language.

The second point of important difference will be observed in the plate showing the Feathered Serpent. None of the glyphs on this page have any prefixes or other modifiers. They are all date glyphs. In fact, in the entire manuscript there are only two small glyphs with modifiers. While this is certainly unusual in a complete manuscript, there are a number of sections of the Madrid codex made up entirely of panels of date glyphs without modifiers. The leaf reproduced in the illustration shows this peculiarity across the center

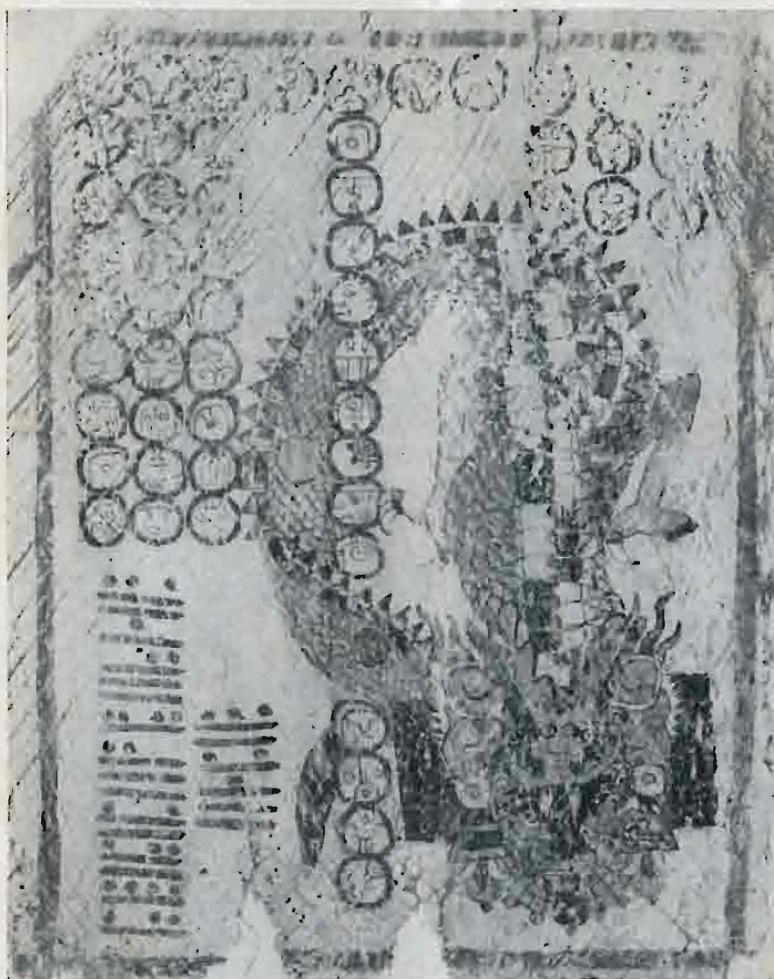
of the page.

In summarizing the elements of the first question, the weight of evidence must rest upon the fibre; but it seems to me that there is nothing in the designs themselves to deny the possibility of the manuscript being original and ancient.

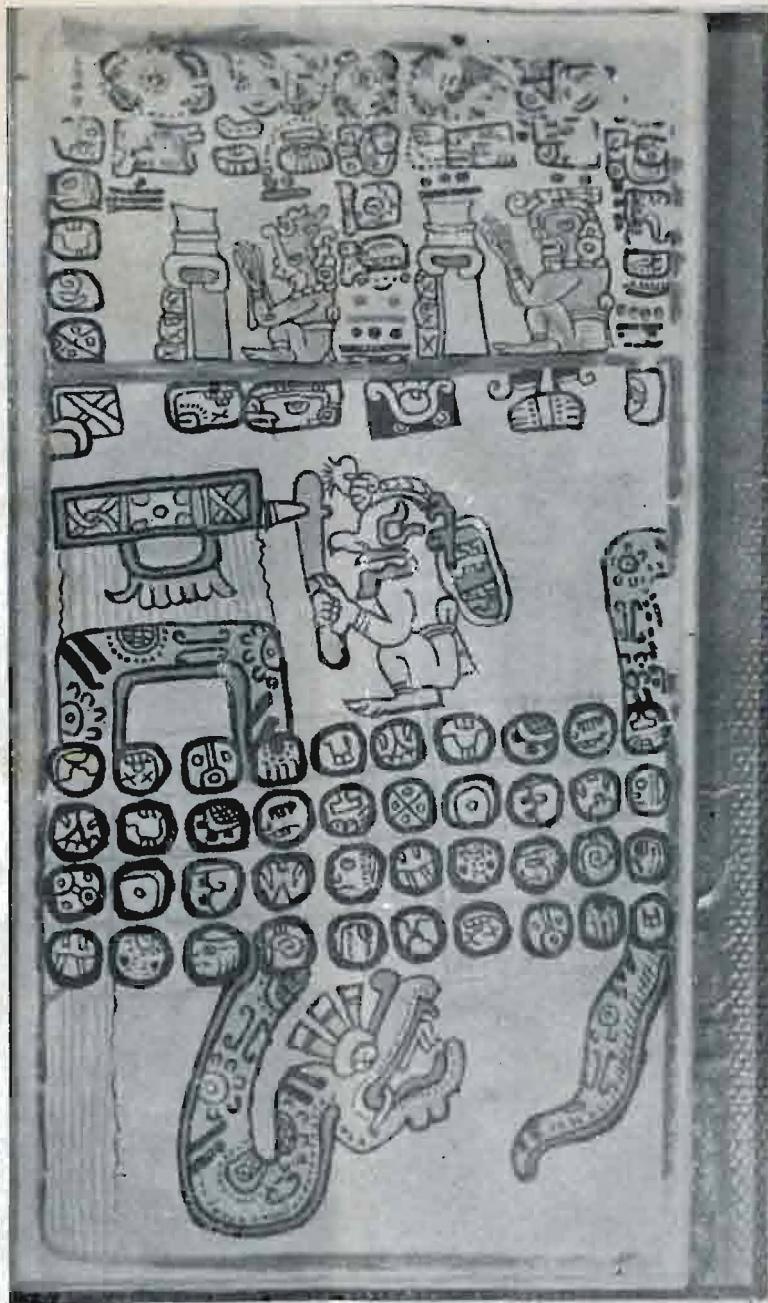
As to the second question: It is quite possible that the manuscript could be post-Columbian; it would have to be if the fibre proves to be coconut. It is known that after the destruction of their libraries some of the Mayas did attempt to restore their books, from memory. Especially, they wished to reconstruct their divinatory calendar. Magic is a part of the life of all primitive people; and those parts of magic which deal with agriculture and seasonal planting were so important that copies of the old calendars have been made by the Indians down to recent times and are jealously guarded by the native village soothsayer. If the manuscript is one of these reconstructions made by the Mayas in the later 16th Century or early 17th Century, its value would still be very great. It is worthy of note that most of the post-Columbian products show some Spanish influence modifying the designs, and even including occasional Spanish words or notations. Nothing of this nature occurs in this Maya codex.

The third question more or less overlaps the second; with the additional consideration as to the possible source of the original writing, of which this could be a copy. Certainly this manuscript is not a reproduction of any one codex or part of any of the three known in European libraries. If, therefore, it should prove to be a copy of a lost original, its value in the field of archeology would approximate the value of the original.

The quality of the manuscript indicates that the artist was well qualified for his work. The product is entirely homogeneous. The painter knew exactly the plan for his book and followed a well organized system in all of his work. Having established beyond doubt that the contents of this manuscript are not



A manuscript undoubtedly in the language of the ancient Mayas is now available for public inspection and study at the library of the Philosophical Research Society at Los Angeles. The leaves of the book are of fibre, in a continuous strip accordions-folded; the leaf reproduced above features an elaborate representation of the Feathered Serpent;; above and about the figure are a number of glyphs, all Maya and easily identified. The manuscript consists of 13 leaves of fibre material coated with a grayish-white sizing; the colors used for the designs are certainly native pigments in rich and subdued application. Because of the extreme rarity of these manuscripts this one may prove of great value in solving the riddle of the Mayas, the mysterious people who developed the most advanced of ancient civilizations on this continent.



A page from the Codex Madrid, named after the city where it is preserved, may have been written after the discovery of the new world by Columbus; the art work is less precise than the earlier two codexes and the writing inferior

available in any other codex, it is only necessary to prove the work to be that of a native artist and it becomes a landmark in the field of Maya research.

The fourth question is the vital one. It is possible that this manuscript is a complete fabrication, not originating with the Central American Indians but prepared for purposes of deceiving collectors of ancient writings.

This point requires thoughtful consideration of the methods used by unscrupulous counterfeiters of rare art works.

Clever fakes exist of course in almost all fields of antiquity. It has been said that the Archeological Museum in Mexico City is the only great museum in the world which is not treasuring as genuine clever reproductions of ancient treasures. This is largely because nearly everything in the Mexican museum has been excavated in Mexico itself, under the supervision of the Government. All composite collections gathered from various sources over a long period of time contain some fakes.

Maya and Aztec codices have been manufactured, but such frauds are not common, because the field is limited and the market for manuscripts is comparatively small. Any archeologist who would be interested in purchasing a manuscript in this field would be reasonably well informed, and the fraud would have to be ingenious indeed to deceive him.

If the manuscript is a fake, then it was probably fabricated in either Spain or Italy. Italy has craftsmen who can imitate almost anything. They have made countless imitations of Pompeian pottery and have enlarged their scope to faking Egyptian papyrus; and of course tons of artificial scarabs which are shipped to Egypt to be "excavated." Most tourists have been offered these by the native guides, who buy them by the hundred and develop ingenious stories to account for their possession of these "priceless" amulets.

In Pekin, China, there is a famous factory of antiquities which is lovingly called the "Red Barn" by those in the

know. The Chinese can turn out any Egyptian mummy case complete with contents sufficiently authentic in appearance to deceive even an Egyptologist. A thriving business has also been conducted in faking Chinese bronzes; and, as a sideline, some excellent "mermaids", made by neatly combining the torso of a monkey with the lower body of a fish.

If a clever Italian art faker should set to work to fabricate a manuscript such as this codex, he would first inform himself completely on the material used by the natives of Central America, and would then copy these materials as closely as he could. It is for this reason that it is important to determine the exact nature of the fibre. It is not likely that the fabricator would be able to secure genuine material from Central America. He would therefore use some fibre available in southern Europe or North Africa. This he would size to resemble the original, and would then set to work reproducing the designs.

At this point, however, he would run into difficulties. There are only three manuscripts from which he could draw inspiration. He would realize that it would be fatal merely to copy some famous codex. He would, therefore, almost certainly take elements from authentic designs and rearrange them in a new and pleasing combination.

Next, any fabricator of a fake would not understand the Maya language, as the riddle is unsolved. He could not possibly secure the information necessary for a forgery of a written text except by copying exactly some undeciphered parts of the three established codices. A person clever enough and sufficiently informed to reproduce a manuscript as perfectly as the one which has recently come into my possession would almost certainly follow the general style of existing works. This has not been done. And so for several reasons it seems doubtful that the manuscript is fraudulent. The first one is, there is no precedent for the use of monumental glyphs, and no reason for a forger to use them; he'd merely arouse suspicion without accomplishing any commercial purpose. Second, if he had

been copying the writing glyphs he would almost certainly have included modifying glyphs. He might have manufactured a few of his own, to add interest; but he almost surely would have attempted to make up designs conforming with the unusual style of the codices.

No effort whatsoever has been made to do this. A further arousing of suspicions for no purpose appears in the dot and line numerals having two unnecessary variations from the orthodox form. Not in every case have the dots over the lines been centered as is customary; and in a number of instances the dots are placed under lines, which is unprecedented. Such variations would be deemed entirely unnecessary and could be thought only to arouse suspicion rather than breed confidence.

Presuming that a faker had done all of these things, and had even gone so far as to copy the pigmentation accurately; it would then be necessary for him to set about the appropriate ageing of his product. He might rub his leaves with fine pumice stone to simulate wear. He could break and crack his surfaces, and fray the edges, to give the appearance of antiquity. These are delicate procedures and would have to be done skillfully so that the wear and tear would agree with normal ageing, appropriately placed on the leaves at points where normal deterioration would be most likely.

The average faker of art objects almost invariably fails to carry out all of the details which experts will check. The Maya art technique is in a style extremely difficult to copy correctly. The

Mayas combined their designs in a very intricate way, and the feeling of their drawings is far harder to capture than is that of the Egyptians or Romans.

If this manuscript is a fake it is far more ingenious than any other known. One of the most celebrated of the experts on Maya writings after examining it said that if it was a fake it was the most perfect he had ever seen, and he has a wide acquaintance with the field.

Because of the extreme rarity of these manuscripts any that come to light will be viewed with suspicion. Especially where the history of the manuscript is not available. Like fine paintings and fine violins, documentation is an important element. Without this, it is almost certain that there will be differences of opinion even among leading authorities.

In summing up the elements: There are many good reasons for believing that the manuscript is not a fabrication. It does not follow the pattern usual to the fabricator. This is part of the fascination of the collecting of curious things. They challenge the imagination, and it sometimes requires years of patient work to fit together the elements of such problems. Certainly the manuscript is unusual; and may prove of great value in solving the riddle of the Mayas.

Time proves all things, and in time I shall be able to gather together bit by bit the information necessary to the correct placing of this codex. Until all the facts are known it avails nothing to assume a dogmatic attitude.

This is just another riddle involving the most mysterious people in the history of civilization.

(WRITTEN SPECIALLY FOR HORIZON)



- There is nothing wrong with the world; it is man's way of life that is unsound

The Cause And Purposes Of War

ONE of the requirements of philosophy is that you apply it, make it work, use it. It is rather easy to memorize or learn systems of thinking; if you have a retentive memory and an interest in the subject it is possible to amass a large amount of fascinating information. This information appeals to the mind and emotions and we see it as something truthful and important. But applying it to personal problems, to put the knowledge to work to help us to live, is not so easy. In a time of great crisis in our living there are things valuable to apply and learn in the teachings of Madam Blavatsky, the Russian theosophist and mystic of the last century. By exploring the text of her immortal book, *The Secret Doctrine*, we will find information that will help us to understand things as they are now. There is no doubt that Madam Blavatsky was well aware of the great and critical changes that were to come in her world. She was rightly informed concerning causes of world strife.

Sometime ago a friend wrote me a complaint against Plato. This friend was put out because Plato was not a pacifist. He came out in his *Dialogues* and acknowledged war as inevitable. My friend thought war was something we should dispose of as rapidly as possible, something we should outgrow quickly.

Plato realized, as all profound thinkers realize, that war is one of the last enemies man will overcome. Even while we are talking peace, we are more or less planning conflict, for war is a problem that goes to the very roots of our nature and disposition. It is inevitable that strife will continue periodically until major changes and reforms take

place in human nature. There must be a complete change within all individuals before we have any reasonable probability that war can be cured as man's principal crime and misfortune.

Study of *The Secret Doctrine* and laws of Nature as they are expounded in the ancient Hindu and Buddhistic sources, gives us the realization that the law of cause and effect is the primary law of life. This is a law which every intelligent person acknowledges, and then promptly ignores. Cause and effect is accepted as an inevitable law operating in the lives of other people. It is only after considerable struggle, trial and error that we find it operates in our own life also.

When an individual realizes that he is as much a part of Universal Law as anyone else, then he is in a fair way to become a philosopher.

It is our natural tendency to feel in our innate egoism—not egotism—the self-centeredness effect of regarding ourselves the center of every interest, and each of us in his own mind is thus an exception to all Universal Law, and convinced that the laws of compensation operate against those who injure us. But, about those whom we injure?—well, *we* are the law of compensation working in their lives. That makes us one with the Law, and beyond blame.



The law of cause and effect applied to the lives of nations reveals that the nation, like the individual, is subjected to certain consequences of action; so all we have to do is to examine into the conduct of all nations over the last two thousand or three thousand years to realize there is probably not one of them that does not justly require censure.

A nation's policies are due to a series of circumstances. Nations are dominated by four general types of government. Monarchy is the rulership by king, tyrant, or despot. Oligarchy is rulership by classes. Democracy is rulership by the people, but by representation through election. Communal government is the individual completely isolated, with his own law, will, and word supreme, but without benefit of representation. But whatever the type of government, it ultimately results in incubation of classes, or groups of individuals, which as minorities rule the rest. These minorities dictate political policy. If the political policy is dictated by self-centeredness, by ambition, by innumerable so-called "normal" political impulses, the nation as a collective group gets into trouble.

The sin of the governing body is the sin of commission. The sin of the people is the sin of omission. To do that which is wrong is to commit a sin against the laws of life. But to neglect to do that which is right is likewise a sin in the eyes of Nature. The sin of omission is the most common, because no corrupt government can flourish without the negative consent of the people.

This negative consent results from the individuals feeling it is useless to rebel or to attempt a reform, or is due to indifference, or to the individuals being too self-centered to care. It is when leaders lead their people astray, and the people themselves make no effort to correct the faults of their leaders, that we have a compound state of disaster. This sets in operation the law of karma, Nature's internal law working within whatever pattern has been set up.

Karma is not administered by some outside deity sitting upon a bench, judging righteous judgment. Karma is not a law imposed upon man or matter; it is a law intrinsic in man and matter. The law of cause and effect is set into operation by the very process of breaking it.

The compensation is automatic. It is an internal part of the pattern itself. We are not the victims of someone judging us; we are the victims of judgment innate within the pattern itself, administering itself by its own law.

The law is intrinsic to the pattern, and everything in which man departs or deviates from law produces inevitable consequences. Those nations which for any reason whatsoever depart from the laws of Nature which govern national organization must inevitably reap the consequences of their own conduct.

In the operation of national karma those suffer who are not to blame; and that is one of the problems that philosophy must cope with. It is inconceivable that every citizen who has come under the disaster of the nation of Poland was part of the corrupt political system. Many of those who suffered the most did not know the meaning of the word politics. That lack of knowledge was their sin—at least one form of it. Nature punishes man most completely for one failing, and that is inadequacy, whether that inadequacy is physical, intellectual, or spiritual. Intellectual inadequacy we term ignorance, and ignorance is one of the unforgivable sins in Nature. Ignorance causes the individual to depart from the laws of his own being without his knowing that he is doing so.

Nature has no way or method of forcing a state of knowledge by arbitrary means upon human creatures or any other life wave. Nature does not call together a species of creatures, set them down somewhere, and lecture to them. Nature works always and eternally through example. Nature is its own textbook. Everything we see about us is the solution to every doubt we have

within us. The problem is to gear the object lesson to the fact.

Any problem that man can possibly face he can solve by observing and considering natural phenomena about him. The rules of the game are written in the earth, and in the sky; and man is punished for not being able to read those rules.

We might say that conditions have arisen which make it very difficult to read those rules. One of the conditions, for example, is the thing we call civilization has become mechanized, industrialized barbarism. We call it civilization, but in it is very little indication of a civilized state.

Thousands of years ago we began the building of a line of karma. In the very dawn of our existence we strayed and have never returned to the original fold. We began building a world contrary to natural law and in defiance of natural law. We decided we were going to do things our way; and we have been doing them our way since the pre-dynastic period in Egypt.

A veil of mystery obscures the origin of man. Historically we can go back no more than 6,000 or 7,000 years, and the civilization at that time was so highly advanced we know much must have gone before. But, since the beginning of our recorded history, the human race has been off the track. Not in everything, not entirely; but in sufficient measure to bring down upon itself a constant, almost unbroken series of punishments.

We can not understand with our mortal intellect why we should be punished for doing things everyone told us to do, things that civilization has always done, and the things from which there seems to be no escape. Why should we be punished for doing these things? Well, Nature recognizes only one truth, that the original plan by which we function is not sound. It is without consideration of Universal Law. And it makes no difference how many thousands of years we have been doing things, it makes no difference how many brilliant educators and leaders teach us to do

them, it makes no difference how many are the temptations with which society confronts us—what was wrong in the first place remains wrong. Doing it the wrong way brings on the karma, regardless of every other circumstance. We are not allowed to disobey individually or collectively.

Somewhere in the remote past we vested our security in human programs and humanly devised methods of living. We ignored the great textbook of Nature, and the symbols about us in life which could have directed us right. We left behind entirely the purpose for our own existence.

No matter how glorious the results may seem to us at any time, the whole program is wrong. And being always wrong, there will be no end to suffering, individually and collectively, while we attempt to live by this program.

Looking back upon what we call civilization we can come to the same opinion held by Voltaire and Elbert Hubbard. They decided that civilization as we know it is the greatest cause of crime, degeneracy, delinquency, suffering, pain, and death that any human being could possibly devise even if he had gone to work individually to create destruction!

Wherever civilization goes we have hospitals, insane asylums, and poor farms. In the last 5,000 years we have fought 8,000 wars—for the good of others and ourselves! And during that same period of time we have been afflicted by plagues the mortality of which has exceeded that of our wars.

Nature is gently but firmly pointing out there is something wrong with us.

And we in turn, with magnificent optimism, rise up and point our finger back at Nature and say there is something wrong with the world.

There is nothing wrong with the world. The delinquent creature is man, *homo sapiens*. The delinquency began when anthropoid man came to the conclusion that he knew how to run the universe. He does not. He has not. He will not. But he is still obstinately trying.

War is the symptomatology of a chronic ailment entering into the mortal state. It is the evidence of the unsoundness of the society which produced it, and the way of life by which it was made possible. So long as the way of life is unsound, wars will go on. So long as human beings have the psychoses that the purpose of human existence is the fulfillment of ambition and the accumulation of wealth, there will be no peace on earth; and not much peace in heaven.

The purpose for the creation of man was the establishment of a divine order of beings. Man has these important reasons for his existence: That he shall become as a god, knowing good and evil; and that he shall live by the laws of harmony and beauty, and shall realize that his only happiness comes from the dedication of his life to the survival of universal truths, and so find his place in the Universe. For these magnificent reasons he was fashioned. So long as man is willing to devote his years to inferior activities he must pay the penalty of his dedication to a false end.

Nations have an interesting psychological structure in Nature. A nation is a kind of entity, a kind of entirety. A nation is a being made up of beings. A nation is a body politic, very much as the human system is a nation biopolitic.

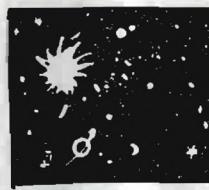
The human being is an empire. The human being is a great order of living beings contained within one small framework which we call the physical body. Man himself is composed of an almost infinite number of evolving lives. There are more separate entities within the human body of one single person

than there are animals, birds, insects, fishes, and plants on the entire surface of the earth. These entities are gathered into groups and nations in the human body, they are gathered into an empire. They are dedicated to the accomplishment of various tasks, and out of their co-ordinated activities comes what the physicists and physiologists might term function. Function is the harmonious co-ordination of the parts of a structure.

If the human being is reasonably careful in life he will enjoy a comparatively large measure of harmonious bodily function—by ignoring it. If he is not aware of it, by that very fact he can know it is developing and progressing normally. But let him become aware of himself, and quickly there is something wrong in his biology. For this biological empire of man works rhythmically and harmoniously for one reason—that man has no control over it. If he had anything to do with it, he would have subdivided the area, leased and mortgaged it a thousand years ago. But up to the present time most of the essential biological function is automatic, and it continues so throughout life without our own conscious participation. In the day time we do participate a wee bit; but at night we sleep, and that is the period of recuperation. Even our daily life is an interference with the rhythm of our biology. The more unconscious we are intellectually, and emotionally, the healthier we are physically.

Because bodily function is automatic, and controlled by powers outside our volitional life, the body should continue to fulfill its normal operation through-





out the reasonable existence of human life, but usually mental or emotional interference finally disrupts the body, and brings on those final ailments from which no mortal can recover.

Now, if the body human is at its best when following Universal Law, so the body politic is at its best when following Universal Law.

But we would not know about that; because we have never tried it.

No government has ever been established in the world that has set up Universal Law as its foundation and the declaration of its independence.

Up to the present time all national governments have been set up by the arbitrary laws of human beings. Nations are usually established by military leaders, and buried by philosophers. Between the military beginning and the philosophic demise, the fate of the nation is usually in the hands of politicians and economists, and the demise is hastened. We have never as yet attempted to build a civilization or nation with one hundred percent obedience to Nature. We have told Nature what we wanted; we have never been still and listened to the inevitable laws of being.

When a despot sets up a nation, or reforms one, according to his fancy, he comes to the conclusion he has achieved a mighty work in the world. His nation fulfills all the ambitions of his soul, but what is a nation finally? A nation is a small group existing upon a small planet in a small solar system somewhere in the suburbs of space. Mark Twain called our universe the wart. It took heaven a long time to find it on the celestial map; it was so small they thought it was a fly speck.

Our ambitions are superficial, our dictatorships are inadequate; amazingly, the human being with his potential power

to become something, derails himself ever upon some sidetrack of personal ambition, one which can lead nowhere and accomplish nothing. We have overcome the superstitions of our ancestors concerning the gods, and created a new and more pernicious lot concerning ourselves and the things we believe we can do.

A nation, in terms of esoteric philosophy, is a degree of development individualized within the structure of a race, or several races brought together by a social viewpoint. A nation is an artificial, psychological unity, set up in the physical, biological unity of life.

We maintain social existence by a series of laws we have created. These codes of law are for our convenience, and are subject to constant revision. And so, floating upon the surface of the Universal Law is a secondary code of man-made laws, the best of them based upon experience, and the worst based on politics. This superficial secondary strata of law is the means by which our personal action is regulated, on the assumption that man is capable of self-determination in matters of great integrity.

Man-made laws float upon the surface of civilization and are often in conflict with it. And man-made nations float upon the surface of races, which are natural nations, and in some cases they further the cause of those races, and in some cases they hinder the development of those natural divisions.

Nations are races on an intellectual and emotional level of life.

Races are nations on a physical and biological level of life.

Race existence shows in the features of the individual. National existence shows in the attitudes, ideas, and convictions or political preference of the in-

dividual—that is, in the complexion of his intellect.

Therefore, the definition of nation is an intellectual race. And a race is a physical nation.

Various races by their own structure and development bear witness to various degrees in the development of the human consciousness. Man coming into this world to evolve and perfect himself, came from a background beyond our comprehension; but he came here in the beginning of his human existence, not as a single universal structure but as a diversity, already highly developed, highly specialized. Man came to this planet to develop his humanity, not as one single lump of evolving life, but as a number of waves of highly evolved creatures, each with different potentialities, with different basic convictions. As a result of these differences, racial diversification inevitably followed.

This diversification was made possible by supplying a variety of environments. Man's environments are due to the shape of the planet and its relationship to the sun, through the rotation of the earth and the inclination of the axis. These things supply environment in which people can grow.

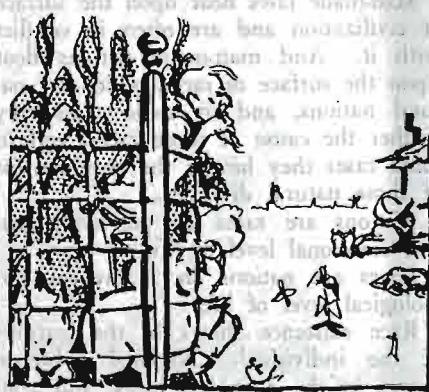
Then, under the surface of the earth itself, there are innumerable mineral substances, various elements, and chemicals. By these, the physical structure of the various races has been modified; because we change disposition by changing chemical content; because the chemi-

cal content sets up racial physical polarities, by which physical peculiarities can be released into action.

Our disposition is a matter of what type of body we have and what type of impulses are most naturally distributed by that type of body. Influenced by climate and location, nations, and races also, develop their own arts and crafts. Some races live in mountainous areas, some along the shores of the sea, so some become predominantly merchants, some navigators; some become artists, others artisans; each develops the specialization of its original territorial allotment, and in the course of thousands of years these specializations become part of the psychological heredity of those races or nations. And although scattered in other lands, or distributed in different territorial areas, still the psyche presses the peculiarity upon the personality, and the individual inherits the genius of his race, the artistry of his race, the impulse and viewpoint of his race, even though of a generation born in another part of the world. The racial impulse is moved from the earth beneath his feet to the blood stream within.

The problem of racial wars *vs.* the problem of national wars is worth considering. Wars are more apt to be national than racial.

There are several types of national existence. In antiquity, the most powerful form of nationalism was religious nationalism. The individuals were classified according to the name of their principal deity, and considered themselves to be segregated according to their spiritual convictions; thus there was religious nationalism within races. Nationalism can be applied to any artificial pattern, and religious differences are all artificial. Religious wars have always dominated all other types of warfare in number and size, and, we might say, cruelty, because religion is largely an emotional experience of the human being, and the emotions are the seat of his intolerances. The emotional appetites and instincts are the cruellest of the human being and fit him for religious wars. It is safe to say that most wars



have had a religious content, most wars have been dominated by religion. Religion is one of two things. Religion can be either a theological religion, or an ideological religion. Theological religion is concerned with man's concept of God; ideological religion is man's concept concerning right and wrong. When we consider both parts of religion together, we see most wars are religious wars. The present war is an ideological war, based upon the conflict between medieval romanticism and modern idealism; in pattern it is typical of a basically religious war.

Religions being units, we have the great possibility of religious nationalism emerging. According to Plato, the principal cause of war in ancient times, the physical cause, the geodetic cause of war, was the uneven development of the racial and national cultures of people. Some people occupied their lands to the boundaries, improved their lands, were industrious, were mentally healthy in viewpoint, and outgrew their territorial limitations. The problem is what to do with the individuals who by nature of their own ability are able and qualified to administer a larger lot than that which they have. For, perhaps beside or near this prosperous nation is another smaller nation, which has made almost no use of its natural aptitudes and abilities, has been badly governed. These people remain in ignorance and without convictions, their land going to waste, and the nation itself is badly disorganized. Now, Plato says, when a nation that is in need beholds a nation that has not used, the impulse is naturally to take over for its own use that which the other has not used. Thus arises the problem of the larger nation expanding against weaker and less organized nations. In modern times, as nations have grown more rich, it is the trained saboteur who goes into a nation and breaks it up so another nation can take it over.

So in nations we observe differentiation in capacity and abilities. Regardless of the conceits of our dream, which is democracy, human beings are an un-



even lot and there is no possible way by which we can equalize them.

In the first place, they do not want to be equalized. In the second place, there is no common denominator in which they all agree they would like to be the same. The only thing they are known to have in common is expression of the impulse, "We would like to have more than we now have." As yet we have not perfected a system by which anyone can have all of everything.

We have nothing at the moment to justify the optimism that we are all going to become equally inspired to become equally profound in identically the same way. So, differences are bound to exist. Difference of opinion plus ambition usually lead to war. Especially if the religious content is agitated.

It is war that belongs to a tradition that goes back to the very beginning of humanity.

Animals fight. The animal has no will of its own, and obeys only natural impulses, but it occasionally breaks into a state of belligerency; but less commonly than man, and usually for more simple, clear, and definable reasons. The stress and conflict that exist everywhere in Nature is interpreted in man's political struggle through the medium of war.

War today is taking on ever more formidable hues and aspects. We hear it said the next war will destroy everything. Of course, it will not; but it appears that way at the moment. More and more frightened at our own ingenuity and devilishness, if we applied the same energy to constructive forms of inventions that we apply to destructive forms, we would be in the Golden Age right now. But we have not reached the

point where our karma reveals to us sufficiently the error of our present way.

Today in our present century we have everthing the matter with us it is possible to have. We are economically, politically, religiously, educationally, and culturally unsound. Most of our philosophies are rank materialism. Most of our arts are in a period of decadence. Most of our idealists have starved to death, and the rest are not doing so well. Our political system is far from being reasonably adequate, and all about us we see nothing but the drama of our insufficiency. We behold ourselves schooled and unlearned; theological and unreligious; we recognize more and more that our world is in chaos which traceably extends all the way from prehistoric man down to the maker of modern cartels. They are all in it together. Even now, as the guns of war seem to be coming close to their last volley in Europe, those who are the greatest optimists are sitting around wondering if we are going to survive the peace. We are desperately afraid we are going to be victimized; in fact, we are almost certain of it.

Not long ago an economist announced that we are headed for another depression four or five years from now, if we throw all our resources into private production; because if we do that, we will surfeit the market in about four or five years. Well, if throwing all our resources into private production will turn us inside-out economically, and we will be forced into another depression simply by uncontrolled production, what can we do about it? No one would ever think of controlling production! If we know what is going to happen to us, what are we going to do about it? Having done nothing, when we later reap the reward of having done nothing, we will be very unhappy; we will say there is no justice in the Universe and we do not believe in God any more. Like Kipling said:

"We had a kettle; we let it leak
Our not repairing it made it worse.
We haven't had any tea for a week,
The bottom is out of the Universe."

If we know that it is foolish to try to make everything as quickly as we can, and sell as much as we can while someone has something to buy it with—if we keep on, fully knowing that type of action will wreck our economic system in five years, why should the gods be mindful of us if we go right ahead and do it? It will be a perfect example of cash karma, but we will never blame ourselves! Always the other fellow is to blame. If he is a producer and insists on making such a quantity of goods at one time that he will surfeit the market, then he is wrong and is blameable. But if the purchaser, the moment the war is over, cashes in every bond he has and buys everything he wants, whether he needs it or not, he is equally to blame.

It is obvious that the people can prevent a depression by exercising control over their buying power. And too, that the producer can prevent it by limiting production over a period of years. But the producer won't limit it, for if he did, a solitary nickel might get away. So out of the nickel we create the karma of compound stupidity coming home to roost.

Many persons say they cannot see Universal Law working. If they can see it at all, they can see it in everything; see it every day in things taking place around us. A person needs only to be a little thoughtful to see how a certain course of procedure today will cause another war in twenty years. We can see these things. But do we give them the thoughtful, intelligent consideration they require? No; so we have the periodical outburst of this preventable thing we call war.

In all probability, war is Nature's safety valve. Nature realizes that human beings have been trying to destroy themselves; but Nature has outwitted them so far. It is natural law that if humanity goes on doing that which is wrong, and goes on uncorrected, it ends not in the happiness hoped for, but in the complete and ultimate annihilation. Should error go on unchecked, the Universe

would fall to pieces; consequently war is always the lesser of two existing evils.

We might say that arbitration would be the greater good, but a world intelligent enough to arbitrate will never have a war to arbitrate. By the time we are wise enough to have peace, we will not have to organize to have it. No doubt you have observed that nearly all peace organizations are extremely antagonistic toward each other!

But, if war is the lesser of the two evils, what is the greater evil? The greater evil would be for man to go on building this economic, political Tower of Babel, until he built something so heavy it would overthrow the whole world. Wrong in the first place, it can never come out right in the end. Nature cuts it back like the farmer trimming a tree growth every time it gets out of reasonable bounds.

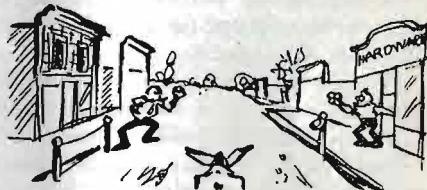
War is a kind of surgery, by means of which certain ailments and vicious growths within the structure of humanity are cut out. But war is the lesser virtue, because preventive medicine is better than curative. Humanity is getting almost beyond the state of preventive medicine, even as the individual does who does not go to the doctor until he is worse than he needs to be. Whenever nations or races build up great patterns of compound delinquencies wars break out.

In *The Secret Doctrine* we read of wars being fought in space before the beginning of the world. We read also that war is one of the by-products of man's consciousness of separateness.

War is one of the phases of our competitive psychologies of life. We are a competitive people. We are rather proud that we believe in competition; but competition is root evil. If competition were limited to the small store-keeper and the merchant across the street, it would be amusing to everyone but the two storekeepers. It is not so amusing when competition breaks out between nations. After all, this planet is a small town world, and nearly everyone in it is suffering from small-townish protracted adolescence. As a whole the

world populace thinks in a rather simple way, not sophisticated, in spite of all opinion to the contrary; it is naive in the extreme, for competition is part of its philosophy of life. In particular our western philosophy thinks in terms of creating the superior human being; it thinks in terms of people being greater than each other; it thinks in terms of the rich being greater than the poor, the prince being greater than the pauper; it thinks in terms of human beings achieving in competitive greatness.

What is to be the reward, for example, for having lived a virtuous life? If you study, if you think, if you use every possible means to improve yourself physically, mentally, and spiritually, what is



the result? If you were a follower of Nietzsche you would say you would be a superman. If you followed some other system of thinking, you would be a leader in your world, a superior person, as Confucius called that type of being. Therefore, our philosophy is competitive. It has produced an amazing group of holier-than-thou's from the beginning. Religion is full of snobbery, intellectualism is full of snobbery.

It is easy to fall into the pitfalls of competitive systems of culture. Not long ago I heard a group of metaphysicians arguing about the excellence of their mahatmas; and before they got through it was quite evident that mahatmas came in higher or ascending scales of hierarchies, and that some are much more desired than others; and there was much competition over the dignity of their respective hierarchies. Even among those who were aware of great things, competition was still the life of trade!

Some individuals joined organizations of open confession, like the English Oxford movement; and it was all right



when the individual confessed; but when it became a matter of competitive confession it got out of bounds. One individual would confess to a sin that was very remarkable. But, said others, you should hear my sin! And where these others did not have a good sin they made one up, for even in sinning we must excel!

Western civilization's idea of heaven is either static in a theological sense—streets paved with gold, everyone with wings and a halo; a most astonishingly difficult outfit—or else the idea of heaven being a stage of evolution with the superior being going on until he rules the world and cosmos; and keeps going on. Now, ideologically, that can become a beautiful doctrine, man evolving and becoming greater within himself. But we seldom apply it that way. In the western world at the present time the average person's concept is the production of a superior man who is just simply going to be a competing entity on a newer, higher level.

One of the reasons why eastern philosophy, as given in *The Secret Doctrine*, offers a solution to problems is, it goes back to the causes of things. There is probably no greater cause of war than the western individualistic philosophy, and no greater potential philosophy of peace than, we might say, the eastern non-individualistic philosophy. Madam Blavatsky was a Buddhist; and of all those who have had answers to world problems, probably Buddha came closer than anyone else to enduring answers. Others answered them by implication; if they answered them directly their answers have not been preserved.

Buddha answered more questions, and his answers have been better preserved for us, than any other great leader in the philosophic pageantry of our civilization; and he answered these questions by the direct application of Universal Law to particular problems.

He worked with the Law, not only experienced by the body, but experienced in consciousness. Buddha attacked definitely what he regarded as the basic cause of competitive living in Nature, and that was the doctrine of immortality.

Buddha believed that the doctrine of personal immortality, or more correctly, the immortality of the personality, destroyed man's sense of participation in wholeness. If separateness goes on forever, how are we ever going to achieve unity? If each human being goes on as some kind of Joe Doaks, and for eight hundred different lives as eight hundred different personalities, and if we keep on being more different and more personal and more separate, where does it all end?

Theoretically, one school ended it by dividing space so each of us could have his own separate star somewhere in space, and could thus go on being different forever. This was the blind alley Buddha told about in his fable; people who want to live forever and forever, sitting around in space until they get tired. Forever is a longtime to do even the things we want to do; and the attractiveness of forever gradually wears off. To the philosophically minded person it wears off very soon.

This interesting problem brings into conflict many basic doctrines. If the be-

lief in the eternity of the individual is the cause of war—and probably, philosophically it is, in the abstract; because it justifies all separate institutions which are the secondary cause of war, and justifies a competitive way of life, which is the direct cause of war—then the doctrine of the universal identity of life is the basis of peace. Peace is thus an experience in consciousness. And if the physical world in which we live is completely controlled by the consciousness world which flows through us, then peace in the world can only come as the direct result of peace in the individual. We can never maintain a world peace until the majority of human beings have achieved it as a personal experience. This business of setting up leagues and things of that nature will always fail until the average human being inwardly enjoys the sense of non-competition. Until he recognizes unity within himself he can never have unity in his world.

So peace arises from the inward experience of the oneness of life; and without that experience there can be no end to man's competitive way of life.

Buddha teaches, and *The Secret Doctrine* teaches, oneness of life. That all life was one in the beginning in its reality; all life is one in the end in its reality; and that all life is apparently diversified in the middle part, due to our ignorance of it. Diversity is perceived only in the consciousness of the one who sees it. The mind which approaches any problem analytically will perceive difference; the mind which approaches any problem philosophically will perceive unity; and things are neither diversified nor unified until the consciousness recognizes these values.

So the world is not at fault; it merely mirrors the personal chaos of man.

If we recognize unity as the basis of life, then with that recognition as consciousness must come the dynamic adjustment of our codes of conduct into agreement with the conscious unity of life. We must move as relentlessly toward the revelation of that unity as we now move to prevent ourselves from be-

coming aware of that unity. The supreme work of human society at the present time is toward its own unification, the recognition of the basic identity of people.

Many persons talk about this unity, and that it is a most desirable thing. Then they can not get along with themselves or with any one else.

Unity is not an intellectual perception; it is a spiritual experience. And without that experience there is no unification in the world. Things are not held together by demanding or affirming that they be held together. The realization of this unity must come by experience. That is one of the things that is coming out of this war.

A young woman, whose husband is out in the South Pacific, said not long ago, "I have suddenly realized something I have not known before, but I know it is true. I have suddenly realized that distance does not exist; and although my husband is on the opposite side of the world we cannot be separated unless we divide ourselves by our own conceits and prejudices."

That is an experience only possible because of this war. It is very important to think in these terms. We have to have the experience of unity.

The experience of unity and oneness is the supreme key of Buddhism, which Madame Blavatsky used as the primary foundation for *The Secret Doctrine*, which is the doctrine of world consciousness unity. To the Buddhist, all



consciousness is one consciousness; and what we call difference is a unified source manifesting through diversified phenomena, because within life there are so many potentialities it is not possible for all of these potentialities to be manifested through any single structure. Many structures apparently are different, but they are all manifesting phases or degrees of one thing. As all colors are merely the modification of light, so all life is merely conditioned living within life itself; and all particulars of action are suspended from great Universal generalities, a great oneness that sustains all things.

The discovery of this, as an experience, is the purpose for which civilization was created; and it is this purpose that is eternally being thrust back upon us by wars, crime, and depressions.

These come because man refuses to direct his attention toward the lessons he is here to learn. To him Nature's way is a little drastic. We incline to forgive ourselves. We would save non-forgiveness for others. We feel the gods should give us extreme consideration. Which they do; but they are a bit rigorous, and we do not appreciate it. To us, war is injustice dramatized; to Nature it is justice dramatized. It is absolutely necessary for the individual to pass through these experiences.

Believing in the continuity of consciousness after death and reincarnation, we realize the cruelty of war is of no great concern to Nature. Even in times of peace it is difficult to keep up with our industrial accidents. Human beings

destroy themselves and each other with periodical consistency. Nature is not so much concerned with that, because Nature has immortality in her control. To Nature, the death of the individual is of no more importance than the individual going to sleep at night. The thing that is important is not life and death, as we know it; but that Nature achieves its goal. Everything else must be sacrificed to the growth of man. The individual does not choose to grow beautifully, but he must grow; therefore, Nature uses any drastic means available. Nature forces the breaking up of patterns that would otherwise destroy humanity.

Experiencing war, we know that individual character and individual experience go on. We know that the human being is dramatically intensified in every impulse he has. Some things will come out of this war that otherwise we would not have had.

One thing especially that will come out of this war is neuroses clinics. We have to face the effect of an artificial civilization upon our human nervous system. The intensification of our fallacies of life has reached the point where it is definitely beginning to destroy us. Now if this had not happened in this way, if war had not come, we never would have noticed it. As the individual broke down in industry, we would have cast him out and have forgotten him. But all of a sudden we have needed millions of human beings. By statistics we found we did not have them, and thus we became aware of the incredible neuroses of our own culture. Nothing else would have forced this upon us so completely as war has.

In all probability we will be forced to maintain these clinics from now on. So long as we live contrary to Law, we will have to maintain clinics to help people get out of the difficulties civilization gets them into. The blessings of our culture are getting so great, it is becoming more difficult all the time to survive them.

We must have means of recognizing certain tensions which are tearing our people to pieces. When the statistics are



available we will develop a program for relieving these tensions, and a whole new program of psychology will result. It will affect generations unborn. It will also affect the maturing of all peoples.

If there is one thing human beings resent more than anything else, it is growing up. We want to be children. We want all the advantages of mature living but none of the responsibilities. In the five years of this war millions of human beings have grown up more in experience than they would have in five peacetime lives. This will bring growth into fashion. When men who have been having combat experiences come back to a world living smugly as before a psychological conflict is inevitable. It will bring about broken homes and all kinds of tragedy when the individuals who have grown try to re-establish contact with a world that did not grow. There will be karma coming home, right there. Those who have played here, those who have not used their time in mature thinking, will have to pay for it. Their karma will be the lash of the whip to force mankind to face life's problems, in reminder that we are not here primarily to play, but are here to grow.

Nothing can ever end our problems except the development of our own consciousness. The experience would be good for us if we could go back about 2500 years and sit under the Bo tree with Gautama Buddha and there consider the simple explanations he had for some of the problems. For example, all human beings want to be better than they are; it is a natural instinct to want to be in some way greater. The instinct is not bad if properly conditioned, but very bad if left to go to seed. In substance, Buddha says in his teachings: All right, you do not want to just drift along without being a little better; you want a program of life by which you can excel. Yet Nature teaches that if you are ambitious you will destroy others. If you try to impose your dictatorial will upon others you will destroy them. All those who try to corner

wealth, those who want to gain fame, come down to a common disaster.

How can the individual then excel?

How can he get more than he has without someone else losing something he has?

How can he accumulate without someone else losing?

How can he succeed without someone else succeeding a little less?

How can he become a great leader without interfering with the right of others to live?

Everything seems stalemated.

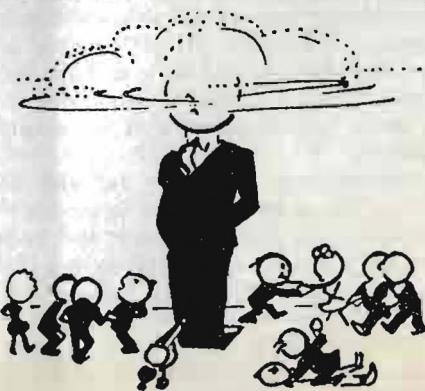
But Buddha points out that there are certain things and certain commodities in life which the individual can amass to an extraordinary degree without anyone else having less. He points out that the competitive consciousness of the human being is capable of becoming valuable and functioning without interfering if kept upon its own level of function, and not put upon a contrary level.

For example. An individual can become wise, can have the ambition to become wise; he can be the wisest individual who ever lived, without taking one whit away from anyone else.

He can be a multimillionaire in facts without making anyone else the poorer.

He can become intensely wealthy in his consciousness of beauty without depriving anyone else of anything.

He can also maintain a high measure of virtue; he can be the most virtuous man in the world without making any one else less virtuous. He can develop



all types of internal excellence without depriving anyone else of equal excellence.

Man's life is intended to be upon an intellectual level, not upon a physical level. He should live in the world of his mind and dreams. If so, he can live cooperatively.

He can work out his ambition to dictate by becoming the master of himself.

He can work out his desire of becoming great by becoming good, which is the sovereign greatness of the world.

He can work out his desire to accumulate by accumulating truth, which is the most treasured of all things.

If he dedicates himself to the program Nature intended he should be dedicated to, he can be satisfied in all respects without causing dissatisfaction to any other creature.

That is the lesson man has to learn. That is the lesson he has fought 8000 wars to learn; and he may have to fight 8000 more. Nature will teach him regardless of time, Nature has all the time necessary. Nature can wear out the most stubborn mortal being.

Nature says, if you wish to become selfish and go your own way, all right. If you want to kill and get killed, commit suicide, see someone you love be destroyed, you can go on doing those things for hundreds of millions of years; it does not make the slightest difference. You can go on being as miserable as you choose to be, but in the end Nature will see that you come back to the Law.

In the end you will come back to the Law because you cannot go on suffering forever. Some day you will get tired of it. And Nature will in every incarnation confront you with enough disaster to invite you to get tired of it—at any moment.

Nature keeps on asking us, why do it your way, when there are better ways? But we think we know better, and keep on doing it our way. And nature, like the Sphinx, sits patiently by; because Nature knows that in the end, even if it takes hundreds of millions of years, man's will to be obstinate will perish in Nature's way of life.

Philosophy, wisdom, all the great world teachers, are inviting the human being to come to an understanding that does not require hundreds of millions of years.

Says the doubter, supposing we get the understanding, supposing I do become wise, right this very minute?

This supposition is one of the most supposingest suppositions I ever heard.

But, continues the doubter: Supposing I am all-wise, all-knowing, all-loving, all-good, think what a miserable condition I would be in. There would be no one else like me, and I would probably be crucified. Anyhow, there would not be anyone to talk to me, no one to share my wisdom. If I were really wise I would definitely be a square peg in a round hole, all alone in space.

Thinking about it, an individual can get so miserable over the possibility of being all-wise that he'll begin to give thanks for things as they are. For it is not to be overlooked that if he were wise at this moment he would not be estimating the world with the same faculties he was using a moment ago. He would be different, being wise. And the world would not be the same, being otherwise.

Usually wisdom does not bring a penalty. It removes the center of consciousness from dependence upon ever-changing externals to never-changing internals. In consequence, instead of being all alone in space, the wise man is never alone. For him space is filled with understandable, desirable, and beautiful things.

Wisdom brings individuals closer together; it is schooling that separates them. Intellectual prejudices tear us apart, but true knowledge is ever binding up differences.

So the individual who becomes wise, can become wise in contrary times; he can become wise at any time and anywhere.

Wisdom brings with itself absolute security. "A thousand shall fall at thy side and ten thousand at thy right hand"—but the just man cannot be moved. If it looks right now as though

everyone was being moved, that is because not enough just men have been showing up!

But no individual in war or catastrophe suffers for a crime not his own, or for a reason unmerited. Many who have been static are in trouble now, due to their negative thinking. They never wanted to grow; they never wanted to get away from the farm; or from what they already knew. Nature had to jog them out of their rut; they were impervious to gentle suggestion. Not to jog them would have been even more tragic.

In this present period of war the world has advanced more than it would have advanced had we had a hundred years of peace. Unfortunately we have not in history had a hundred years of peace that we could use for an example, but in the last four or five years humanity has grown greatly. With a breaking up of old patterns, the resultant political chaos is perhaps going to be confusing to the average person; but if it seems in the postwar world that everything is going badly, individuals will be getting better, and that is of vaster importance. Millions of people are thinking today who have never thought before. The foxhole is a compelling place for heavy thinking and making decisions. Decisions are not all wonderfully right, but they are decisions.

For the first time many men are asking for the reason for self. They want answers, solutions; they will come back and demand them. To some degree the G. I.s of today will go to sleep again in the course of years; but not as soundly as before.

We have had two other great impulses toward good in the last thirty years. The first was the World War, the second was the depression. It is a tragedy that man has to learn that way. But he is learning, and learning today as never before. The thoughtfulness that is being miraculously multiplied will bring with it solution. This growing thoughtfulness will end war, will bring order out of our personal and national chaos. Merely because we are

growing up. We are growing up through the realization that war is to the nation what initiation in the ancient Mysteries was to the classical thinkers. "Unless a man dies he shall not be born again." Unless a race or nation goes down to the misery of destruction it can never really estimate the significance of peace, security, and brotherhood. This war is the karma of the past. It is also the dharma of the moment. Through it, and by it, human beings will find themselves. To do it, many will have to die. That is of little importance; we all have to die. Most of us die without ever having had a great or profound thought. If the dead of this war have had one great moment of internal communion before the end, their lives have not been in vain, for future incarnations will be enriched.

A thousand years will pass before the great gain of this war will be seen. Those who will then have gone through this experience cycle and come back into life again will deliver to the world the great cultural motion they will have to offer. They will be those whose experience is fitting them now to be reborn in nations and races to become the leaders of progress. Nothing is lost or wasted.

The individual has to grow in his own way. Out of this war is coming the realization to nations and races that war and peace, poverty and wealth, politics and propaganda batter against the human being as the evidences of the errors of his own judgment. Everything that happens to man is something he has drawn back to himself.

With this discovery we gain the courage to build a new world. Our future is bright. It becomes brighter with every pain we suffer. Because of this pain we grow. It is the way we have chosen. Nature did not demand it. We have chosen this way, and we must abide by the choice.

(A PUBLIC LECTURE BY MANLY PALMER HALL.
Suggested reading: THE SECRET DESTINY OF
AMERICA; REINCARNATION: THE CYCLE OF
NECESSITY; PURPOSEFUL LIVING LECTURES
ON ANCIENT PHILOSOPHY)

- Every physical solution has been tried since the dawn of time

Is There A Plan For Permanent Peace?

PART I — PHYSICAL PLANNING WILL FAIL

WITH the European war drawing to a close we are beginning to realize that we are due to rearrange our thinking. This war is the direct result of thinking adversely conditioned. Millions of human beings have come into this world and grown to maturity without the opportunity, the incentive, or the understanding to think correctly. It is useless to hope that we shall ever find an end to world problems until, as individuals, we learn how to think.

In religion, education, industry, economics, and politics we have been taught *what* to think, and not *how* to think. This means that the moment the old conventional patterns break up and we are thrown upon our own resources, we are in an emergency, a mental emergency, a personality emergency, with which we are not equipped to cope.

And yet we are born into a world that is rich in realities.

There has never been a time in the history of the world when the knowledge necessary to solution has been as available as it is today. Yet, being available it is not used. We have been conditioned against and trained away from facts and directed into complex structures of fallacy.

We all know more than we realize we know. We all have a great deal more of sound intellection in our make-up than we ourselves have been taught to believe. Many of us would resist wrong thinking; but because we are taught that our own basic ideas are wrong we develop an inferiority complex even when sometimes we were right in the first place. Rich in available knowledge, we haven't learned the



secret of bringing known things together, into compounds that will work.

Facts by themselves are sterile. It is the dynamic relationship of facts that gives motion and vitality and energy to our living. It is the ability to combine, unite and organize into patterns the great truths that we know that will give us the solutions to the problems we are now facing.

We have a present heritage very rich in traditional culture. It flows from three great fountainheads of culture: Greece, Rome, and Christianity. From the Greeks our Western civilization learned the meaning of the word "reasonable."

The Greeks were a reasoning people. They were lovers of facts. Not lovers of the kind of facts we find in sterile textbooks, but of living facts—beautiful, dramatic, romantic and idealistic. To them the beautiful was the true. To them fact was something divine, not something cold and scientific.

The Greeks were not always right in every conclusion they came to, but

they were always reasonable. They were always thinking in terms of a practical idealism; and they have given us something that we cherish above all other things in our modern life—the doctrine of liberty.

The Greeks thought of freedom as the most important thing in the world. But they were philosophers; and they realized that only when philosophy interpreted freedom could a people use it to accomplish their own liberation. Freedom without intelligence cannot exist in Nature; freedom without ideals, without dreams, without sacrifice, freedom not sustained by wisdom rapidly descends into a state of chaos.

The Greeks gave us rationalized liberty, in the realization that only the individual who was free of his *own limitations* could be free.



No ignorant person can ever be free, regardless of his political institutions; and no wise man can ever be a slave, regardless of the pressure upon him of a false political world. When Plato was sold into slavery he stepped up to the auctioneer and said, "There is something that I feel I should say for the benefit of my prospective purchaser. May I warn him that who buys me buys not a servant but a master; and in five weeks he will work for me." The purchaser realized this so fully that in five weeks he was at Plato's feet, studying with him. The Greeks in their reasonableness realized, that which is superior can never be held in bondage to that which is inferior.

We say they were reasonable people because they knew this to be a truth, and yet the realist of today would deny it. He would say that it is perfectly possible for a military power to enslave an intellectual people. The ancient Greeks would smilingly reply: it would be perfectly possible to enchain a man, to bind him, to place him in a dungeon cell, even to place him in front of a firing squad and kill him; but not one of these things constitutes slavery. A man can not be a slave until his will and spirit are broken. He is a slave only when his mind is bound; and no man's mind can be successfully bound except by a mind stronger than his own. And that relationship is not slavery, but the relationship of a master and his disciple.

A mind that is truly stronger than ours will never injure ours. The Greeks learned all this long ago, but we—convinced that the classical Greeks never knew our problems and never knew what it was to be burdened by real politics—had no comprehension of the horrible disasters into which we were going to be precipitated. And yet what is the difference between the disaster of Poland and the disaster of Socrates? All you can take from man is his life and his liberty and his happiness. That happened five thousand years ago; it may happen five thousand years from now.

When Socrates took the hemlock to die for his conviction, when a few cents



would have freed him, his disciples said, "Master, what would you have us do with you after you are gone?" And Socrates smiled and replied, "You can do anything you want to with me if you can catch me."

You can not buy the mind. The Greeks established that a man is born with the potential of freedom. Your wisdom and your ignorance are the measure of your happiness and your misery. From this basic reality there is no escape.

From Rome came the second of the great streams of priceless traditions which have given man the absolute possibility of all achievement. We do not respect the Romans overmuch; we suspect them of being very much like ourselves. And yet Rome had an experience that changed the course of history. Rome was the first cosmopolitan culture. Rome was the first of the great empire builders that we have come to know and understand in our European-American philosophy of life.

Rome began the process of moulding people together into great collective economic, social, and political units. Rome began the process of creating systems of culture and civilization which could be inter-religious, inter-cultural, and inter-racial, and also in a large sense international. The Roman had the experience of being a world thinker, although a good part of his world did lie about the Mediterranean Sea.

Out of all his conclusions and experiences the Roman evolved something that was to be priceless to us, and that is the conception of civil law. For our laws we are indebted to the Romans, even as we are indebted to the Greeks for our ideals. Idealism and law work closely together. The Roman realized that there can be no freedom outside of law. He realized that which the Greek had rationalized, namely that freedom lies not in the individual doing exactly as he pleases, but that freedom lies in the individual doing his part to the accomplishment of the greatest good for all. He realized that freedom was the privilege to cooperate, and not the opportunity to compete. He realized that

freedom was the right of the individual to do right, and not the privilege of the individual to do wrong. He also realized that as long as human beings remain as they are—an involved and intricate pattern—there must be rules for the game of living.

The Roman discovered that these rules could not be just to everyone. He never expected that they would be. But you can not have civilization without law; that was the point. Law and liberty can be in constant conflict in the human psyche, and that conflict is the basis of most human strife—not only the collective strife of people, but the personal strife of individuals and families. But the Roman realized and taught that we must have rules for the game—a series of laws established by experience, justified by time, and most of all susceptible of reform, if and when the reform was necessary.

The Roman did not believe in unchangeable laws or in static legislation. He believed in dynamic law, just as the Greeks believed in dynamic thinking. Dynamic law means, that the statutes by which men live must be kept in proper relationship to the instinct and impulse patterns of human living.

These two great civilizations mingled with a third, the Christian dispensation. Christianity was a great theo-political system. It is quite useless to say that Christianity did not produce marked political consequences. The political importance of Christianity has been equal to if not greater than its religious importance.

The basic contribution of Christianity to the political structure of our living is to be found in the general organization of the Christian doctrine of Saint Augustine of Hippo. After Augustine, Christianity began to emerge as a great theocracy, a great political ideology. Its primary and basic contribution to the other two traditions was its teaching concerning the brotherhood of man.

We learned from the Greeks that it was reasonable for us to be friends.

We learned from the Romans that it was necessary for us to be friends.



And we learned from the early Church that it was beautiful for us to be friends.

From Christianity we gained a new system of motivation and an emotional integrity, even as we had gained a physical integrity from the Romans.

Intellectually, the pattern of our present civilization was impressed upon us by a great system of world motion.

The origin of these great rivers of tradition goes back to the great primitive and primary experience mechanisms of living. They were developed out of tribal stress and pressure. They emerged from the experiences of the cave man and the Neanderthal. The old tribal lore, the old wisdom of the medicine man, and the witch doctor, and the priest, descended to us through the three great centers of culture which immediately preceded our own.

We have at hand practically every instrument necessary for intelligence and for integrity. This being true, why do we not have these things?

We have today a nominal Christendom that extends over most of the earth. Yet we have a working Christianity effective in only a small minority of our people.

We have the vision of a great rational world organization and integration, but we have not the organization or the integration. We know much about law, but not enough to keep law.

The trouble lies in an unsuspected and unexpected source; it is in the individual himself. It does not lie primarily in

nations, because nations are merely aggregations of people. The trouble lies in the untutored psyche of the average human being. The internal impulse of the individual does not move in the same direction as the external culturing impulse of his civilization.

Possibly this is because we have hastened almost too rapidly the pace of our growth. Or should we say, the pace of our apparent growth? We are living psychologically somewhere about the 5th millennium, B. C. We are cavemen in Hart, Shaffner & Marx suits. We are Neanderthal creatures riding in automobiles. We have mistaken the rapidity and intensity of our ingenuity for the maturing of our culture.

The problem is, discovering the state of the individual in the collective state of his society. This makes the whole problem intensely personal. Civilization is a personal accomplishment. A civilized human being is not the product of an external veneering but of an internal development. Individuals become civilized one by one, and not in great collective groups. Much of the suffering that we go through is the growing pain of the human being becoming civilized. H. G. Wells recognized this when he reminded his readers that humanity in the great clock of time was only ten seconds old. We have overestimated our own ability to understand ourselves. We have taken too much for granted, and have depended too much upon external situations and conditions to bestow culture upon our internal convictions. It does not work that way.

We come now to a consideration of a series of factors that have been and will be intensely important. We are emerging out of a great war that has been basically an ideological war. It is a war in which we have fought people, fought nations; we have fought political groups; and we have fought what we term political psychoses in groups. But these persons and groups are merely outstanding examples of large general trends. They are the horrible examples of conditions that existed before they came, and will exist after they are gone.

We have no reason to believe and no justification for hoping that despotism can ever be ended by the overthrowing of despots. That is our basic fallacy at the moment. We will not overcome despotism by destroying its manifestations any more than we can weed devil grass from a garden by cutting it down with a lawn mower. So long as the roots remain we will have trouble.

Unfortunately the plant of despotism has its roots everywhere. We are concerned currently only with an outbreak of localized symptomatology of an eternal problem. If we do not get back to our basic Greek rationalization of this we are going to have trouble. Unfortunately the average individual has not been trained to be a Greek rationalist. He has depended for his opinions, for much too long a period of time, upon the three sweet peas—politics, press and the pulpit.

Philosophy is the highest form of human thinking that has yet been developed by mankind, and it is the only form of thinking that is an absolute common denominator of every specialized branch of intellect that we know.

Philosophy is the search for the great realities in things, and the purpose of the philosopher is to discover these realities and apply their principles to the utilities of living. Always there has had to be a philosophy of politics. And one of the most miserable symptoms of our times is the absolute lack of philosophical thinking in the world of political action. The politician must be a trained thinker, and not an opportunist schemer. There is a great deal of difference between a plan and a plot.

Every great religious leader, every great idealist the world has ever known has included the political problem as part of the religious and philosophical problem of mankind. Philosophy seems to most people to be long and difficult of understanding, but it is not nearly so long nor so difficult as trying to live without it.

The plans and programs for the development of humanity in its social relationships come under a number of headings. There are a number of philo-

sophies, religions, sciences and businesses of government.

We have, for example, the term "real politics." This term is applied to politics as materialism. It belongs to the mechanistic theory of life that obtains in science, a theory which has denied the existence of spirit, denied the reality of ideals, denied the necessity for dream and vision, and has taught man in good scholastic Latin the hopelessness of his estate. Real politics is based upon a very simple problem and a very simple premise—the survival of the fittest. The fittest is the individual who has the strongest arm or the heaviest armament. Real politics teaches that the individual should have anything he can get, no matter how he has to get it; that it is the divine right of the strong to oppress the weak; and that it is the privilege of the majorities to exploit the minorities. It adds up of course ultimately to the basic spiritual conviction, that which is minority in number is inferior in a state; that we are perfectly right in presuming ourselves to be superior because we are more numerous. It is the kind of philosophy of right that might have been the noblest intellectual achievement of an ape man. It belongs to our period of fighting saber tooth tigers. It belongs to the time before the discovery of fire, when the human being lived approximately the same as an animal, and outwitted the animal only because of his potentially greater shrewdness.

And yet real politics, as a psychological conviction of people, and a personal conviction of individuals, survives to this time in elegant phraseology damming up hopelessly the normal streams of racial and cultural civilization.

Beyond real politics we have the second bracket—geopolitics.

Geopolitics is political utilitarianism. The great primary fundamental of geopolitics is that the race suffers periodically from claustrophobia. Any nation within the territory which has been traditionally its own must expand, must escape. The boundary around a nation is like the wall around the individual who is afraid of small closed places.

The geopolitical theory is to the effect that it is the privilege, the God-given right, of the individual to extend his domain at the expense of minorities, including nations, or smaller countries that can not resist this pressure.

Now, at the moment, geopolitics is a bit unpopular, largely due to its relationship to the ideologies of the Central European powers. But do not fall under the delusion that geopolitics is identical in its origin with the Geopolitical Institute set up by Bismarck. It is not. That institute was merely the incarnation of an idea. We might just as well say that democracy began with Americans. It did not. Democracy is an eternal impulse of the human soul. We are justifiably proud to believe that we are one of the most noteworthy examples of this impulse in national existence; but we were not the originators.

In the same way, although the geopolitical theory found a powerful sponsorship in the activities of Father Jahn, Nietzsche, and Richard Wagner, it should not be identified with these men. They were merely expounders of a subjective impulse that belongs to a large part of the human race. The problem of geopolitics as we know it today is that it represents a policy of aggression, a policy dynamically and diametrically opposed to the principles of human rights and civil liberties. Geopolitical theory is based on the premise that the world rightfully belongs to those who can take it.

The development point beyond geopolitics was naturally metapolitics. Metapolitics, meaning "beyond" in the sense

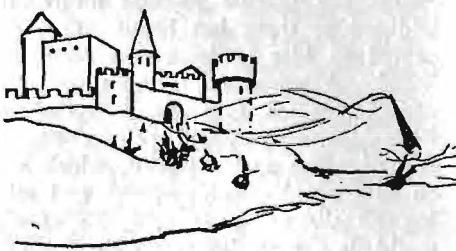
of "super," is very largely identified with certain political viewpoints developed by Richard Wagner, and perpetuated by the circle at Bayreuth. But here also, we must not identify this impulse with any group. It is part of our great personal heritage of abnormal and subnormal psychology. In its German development it is a philosophy, it has become a religion, building up an emotional justification for an action or a policy which violates the reason and the rational faculties.

To accomplish its end, metapolitics must blot out reason with emotion, and this is its heritage from the Romantics.

We think of these things primarily as political theories, but they have an interchange and an interplay which I want to bring to your consideration.

After all, the human being runs his own life, and he runs his own life by policies of some kind. What politics is to the nation, policy is to the individual. Every person has some kind of a policy by which he lives. One man will have one of those magnificent eclectic policies which says, "Well, my philosophy of life is to do the best I can." That sounds magnificent but it doesn't mean anything. He does not do the best he can, never expected to, never intended to. He is simply concealing his lack of policy under a broad platitude; and no one can live a platitude.

One of the things you have to do in order to live at all is to come to some firm decision as to what your life is going to be. Another individual will say, "My policy of life is, all the world



is crooked anyway, so I might as well cheat them before they cheat me." This is a policy. Applied to nations it is a politic.

So far as I can discover, in tracing this line of thought, writers on the subject and scholars have failed to recognize the relationship between the body politic and the body individual. They have considered the individual merely as living under a system. They have not thought of the individual as being the source of the system.

Our thinking is in terms of the pressure of externals, and not of the pressure of internals. That is because we have been educated under a system of materialistic schooling which has thrown all emphasis upon externals and impoverished our entire concept of internal living.

So, let us think now in terms of geopolitics as a personal code of life—not any longer as geopolitics affecting Germany, but geopolitics affecting Joe Doaks, living here.

Geopolitics did not originate with a State, but with an individual—it is an impulse in all individuals at a certain time in their development. Just as surely as the human being must pass through physical infancy, childhood, adolescence, and young maturity, passing gradually from a state of all-knowing to an ultimate of all-doubting, so he has to grow up through levels of personality conviction. Somewhere in the adolescent levels of personality conviction we have a strata that is called geopolitic.

The reason why groups have to pass through this adolescent malady is the thing that is being discovered by our military leaders when they test the intelligence of candidates for various military duties. They discover that the average intelligence is about that of a 14 year old child. Fourteen year old children are subject to certain personality delusions. They cannot help it, and they should not be destroyed for it, or too greatly punished for it. The adolescent passes through an extremely complicated chemical and biochemical process during which the system is upset largely because a number of impulses strange

to the personality are being released through it, and about which the personality has then no experience background. The same thing can happen in races and nations. An adolescent nation is just as uncomfortable as an adolescent individual, and subject to the various emotional and physical delinquencies.

Somewhere in this adolescence we have the basic geopolitical impulse, a dawning of the human ego.

The human ego is man's sense of selfhood or selfness. The dawning of the reality of the existence of "I"—the egoism of the evolving adolescent—is inevitably associated with over-emphasis upon the thing newly discovered. The human experience of egoism is an experience which almost inevitably results in serious outbursts of egotism. We comfort ourselves when we perceive this in our children, saying, "Well, the world will take it out of them in time. They will have the rough corners knocked off by life and experience." And such is very often the case, although I have noted occasions where it seemed to survive even to the end. We must remember that it is perfectly possible for the individual, through the derangement of certain glands, especially the thyroid, to remain a perpetual adolescent.

During the period of adolescence we have a cycle that Freudians call a "Cycle of Day-dreaming." In our development as traditional peoples, the Medieval world went through a period called Romanticism. Romanticism was a very emotional outlook on life, wherein the individual was running away from reality, running away into drama, and art, and music; not because he was profoundly addicted to them but because they appeared to him to be escape from the literal. A group of bohemians in the Montmartre or Left Bank section of Paris discussing world politics over a cup of coffee and a biscuit, which was all they could possibly afford, and solving all the economic problems of the world, is not so different from a group of adolescent young folks deciding that their elders are all wrong and the time has come to remake civilization.

Let us take a simple example of adolescence from a Freudian viewpoint. Day-dreaming is common to young girls between the ages of 12 and 16, and very often takes the form of the visualization of the man they expect to marry. This man is usually a sort of *composit incredibile*. He is something that exists neither in heaven nor on earth. He, of course, resembles the favorite movie star; he is as wealthy as Standard Oil; he is Latin by temperament and American by economic stability. He is the good provider, and the home man who likes to go out all the time. So attractive is he that it is only because of the superlative attractiveness of the day-dreamer that he can possibly be captured. He is attractive to all, but utterly faithful to one. He is a knight in armor riding on a white horse. He is the magnificent Don Quixote of dreamland.

In his house at Berchtesgaden, Adolph Hitler has a painting of himself as a knight in armor riding a spirited horse, carrying a lance and shield, and he looks exactly like the average 14 year old girl's dreams of the perfect man. It's all part of a pattern; but no one seems to have noticed that up to the present moment.

When the young lady who has been doing all this magnificent day-dreaming gets a little older, she suddenly realizes that there are two possible solutions, and only one practical one — to realize that this romantic dream is impossible and that it will be a very good thing to compromise on certain modifications; and not being able to have all these things, it is good to sift the picture carefully and select someone who embodies a few of the essential elements of the picture. One young lady who came to me said that she had finally made the supreme sacrifice of her day-dream. She had decided that a certain young man was highly eligible because he possessed about half the necessary qualifications. He was everything that she needed in fifty percent of her dream life. Therefore she was going to marry him even though he did have buck teeth.

It was this compromise philosophy of life that the world passed through in



the period which we call Romanticism. Romanticism is not really so much an escape from facts as it is a complete inexperience of facts. So, after the Medieval world found its immense abstract romantic dream and its absolute poverty of fact unendurable for lack of tangible value, there was a very violent alternation of the pendulum. The swing was entirely the opposite way, and out of this abstract adolescence came the dawn of our material factualism. The individual broke away from all dreams, and passed into the next stage—complete disillusionment.

Young people go through that a dozen times in the process of passing from adolescence to maturity. Youth is a time of broken hearts, of great tragedy, and a great deal more pain and suffering than mature people can remember. Youth is a period of alternation between great misery and great joy, without any of the deepening orienting values that come later. You may have experienced the day when your Young Hopeful has come home from school and announced that he doesn't believe in God any more. It is a very common experience. He has now reached the apex of his materialistic accomplishment; knowing nothing about God, and never having needed religion as a personal experience in his own life, he is fully convinced that he can get along without it. And the older generation smiles and takes it easily, because it knows that the remedy for these things is time.

But, when the world sees Godless nations, people begin to worry. They do not realize how these circumstances parallel each other in every important detail. The swing to materialism, which began in the opening years of the 17th Century, resulted in the birth of one of the most precocious youngsters the world has ever known—science.

Science did not give birth to learning, but gave birth to knowledge separated from learning. It introduced the separation of physical facts from their own superphysical causes. It drew a sharp line of demarcation between physics and metaphysics. It is this line of demarcation that usually is apparent in young people after they've had about six months of scientific training. They are then perfectly sure they have the answers to everything, when in reality they have not the answer to anything.

This policy, this scientific trend, which began with Bacon and Descartes, continued on and on producing alternate cycles of scientific serenity and emotional chaos. After a certain length of time, under the sterile influence of materialism, groups rebelled emotionally, with resulting periodic outbreaks of Romanticism such as the French Revolution.

Then the material factors closed in again, and we had the human consciousness torn between the extremes of certainties and uncertainties.

It is much like the small boy who goes home to a family that believes in God, and goes back to school where they teach Deity to be a bit of Freudian neurosis. This curious development in human beings has produced our modern science, our modern industry, our modern economic theory, and modern political theory.

Now, whether we live in a democracy or under a dictatorship, the situation is unchanged that geopolitical thinking can exist everywhere.

One thing that I think most people are beginning to recognize now is, that Germany losing a war, is already planning for the next one. Why? Because Germany still believes in geopolitics. It believes, say, it has failed this time be-

cause it lacked a navy. It does not believe that the geopolitic theory is wrong.

If that were true only within Germany, it could be isolated. But geopolitics is not limited to Germany—it exists everywhere.

The reason why people can differ so violently in their political beliefs is because these beliefs differ on different levels of conviction, and on different levels of experience. It is just as easy to convert one person to the political convictions of another as it is to bestow maturity and vision on children—you cannot do it. You can tell a child many things, but it must experience these things for itself before it will believe you. The principle applied to the political convictions of matured people is that all persons of exactly the same general level of intelligence will believe the same.

Persons of different levels of general intelligence cannot believe alike for our beliefs are based upon our interpretation of experience, not upon the experience itself. It is not what happens to us, but how we interpret what happens to us, that becomes the basis of our convictions.

Geopolitics has as one of its basic convictions, the conviction of intense nationalism. And not merely in the term of "nation," as we know nation, but "nationalism" expressed through what the Germans call the "volk," or the people. This is nationalism in terms of a great blood tradition, a great heritage of national, racial and cultural identity. It believes in the infinite and absolute superiority of that conviction. And it believes by that very same philosophy in the inevitability of its own absolute destiny.

Now, let's take this theory of geopolitics and apply it to the last place where you'd ever expect to apply it—and probably the last place that Adolph Hitler would ever have looked for it—the Christian church. We have one geopolitical doctrine in our faith; it is the doctrine of personal immortality. You may not recognize that as geopolitical, but it is.

In the Western cultural religious systems of the race the immortality of the human being is achieved through the gradual improvement of the individual, until he becomes perfect. So, when he becomes perfect, it is presumed that he will become a god. The impulse in man to become a god is a geopolitical impulse.

The difference between the God-man of religion and the superman of Nietzsche is a matter of terminology—not idea. That is something you will not perceive unless you think things through very carefully.

Opposed is the Buddhist concept, along with the whole structure of Eastern metaphysics, to the effect that the ultimate state of the individual is re-identification with God. This is not the doctrine that the human being becomes a God, but rather that the human being returns to Infinite Being to sink into infinite being. Therein is no flavor of the geopolitical.

Then too, whether we would become supermen economically, whether we would be a dictator, or whether we only desire to be a petty despot in our own home, it comes down to the same thing. The individual who feels he has the right, because he is a father, to create a despotism within his own family, is just as surely perpetuating geopolitics as did Adolph Hitler, because it comes right straight down to the concept of the superman.

Take the superman concept out of American life, and what have you left? The superman of Nietzsche and the superman of Adolph Hitler is a world conqueror who will subdue with the sword; but the superman of some other nation may be the planner at the conference table who sees the possibility of controlling economically the raw materials of twenty other nations. One is just as much a geopolitician as the other. Nearly all big business is basically geopolitical.

We've got a pretty little geopolitical problem in America, but it will never be known under the same name, or be in the same guise as the one we have been

fighting in Europe. As long as the human mind thinks in terms of monopoly, democracy will suffer the consequences. In every monopolistic mind is the potential of a Nietzsche superman. Every human being who exploits racial, political, cultural, national minorities is tarred with the same brush. The very success slogan which we have is a synonym of the superman. The immigrant boy comes over here, and is told "My boy, this is the land of opportunity. Go out and succeed." The first admonition is "succeed." And up to the time of the depression we had the success mania so firmly fixed that in reality the depression was another kind of war. It was a war against the psychosis of success, just as much a war as the war against the ideology of a super race.

We can not pass off as dissimilar two systems, merely because the quest is stated in different terms.

We are faced now with the realization that geopolitics has no national boundaries. In Germany it may result in the conquest of Poland; in one of our towns it is a large business house putting small competitors out of business. It is the same thing.

Today we have the problem of trying to put a world together that has been torn apart by the ideology of the will to power. We are confronted in this country with the serious individual problem of preventing the re-setting-up of a system which could be again broken down by some internal or international catastrophe. The depression was the result of an overbalanced system that had been in the process of making for centuries, one which broke down more rapidly than it would otherwise have because of the increased intensification of our will to succeed. It is quite hopeless to believe that we are ever going to make a happy family in Europe, so long as we haven't got a happy family in our own community. While that condition exists it is useless to believe we are going to be able to put nations together, and keep them together.

The truth is, we haven't the formula for the mucilage that will hold anything

together. And in our most secret conviction we are not terribly anxious to hold most things together.

Some years ago the field of religion had the splendid notion of having a great inter-religious conference. It fell to pieces for one simple reason. It couldn't be fixed so that each one of the religions would run it, and there wasn't any one which would take second place. The will to power. These religions were so full of geopolitics they had no space left in them for religion. But who would think of accusing religions of being geopolitically conscious!

And so, again, geopolitic is not just a name for political conviction in Germany. It is a term which we can apply to the egocentric isolationism of practically everybody. Thus, the inevitability that each individual knows that he is a little brighter than anyone else. We consider it to be a magnanimous gesture to assume that another person might be right. We get ourselves worked up into practically a beatific condition if we can get to the point where we can acknowledge that there might be something good in the way the other person thinks.

In the postwar problem we have several factors gravitating seriously against permanent solution. But one thing is notable; our postwar thinking will be better than any that we've had before, for it is already better. We are approaching this problem far more intelligently than we did in the early postwar period following the last war. We are thinking definitely in solutional terms.

Unfortunately, we can predict with reasonable certainty that the idealist, whose vision would help us, will not receive our nation's support. We support those who can do the thing that needs to be done only after they have been dead for twenty five years, when we make motion pictures about them. We are willing to support the dead when they will no longer interfere with the privileged among the living.

The problem that we are faced with primarily is evolving a new world political theory. We have turned in various



directions but not in the right direction. We have had a number of recommendations made by big business as to how to do it, on the theory that a great corporation, being a magnificent structure, anyone who can hold that together ought to be able to hold the world together. We have had suggestions from leaders in a dozen different brackets, but all of them have been based upon the theory of real politics. They are efficient, mechanistic solutions; and to make them work we must enforce them, and defend them if necessary with a standing army. In other words, we are going to have peace even if we have to fight for it.

But the entire vision for the postwar setup so far has been mechanistic, based upon a physical, scientific approach. Organization, integration, representation and misrepresentation—we are going to have these things over again on a larger scale. We are still trying to force an error through.

The physical solution to the problem of life will always fail because life is a psychological problem. It is a metaphysical problem. It is a problem in subtle abstractions, overtones, and imponderables. It is a problem that can not be solved in a laboratory or be worked out in a dissection room. We

will never create a physical organization that can perpetuate world peace. We have tried it; it has been tried by experts. It will not hold because the physical life of man is a small part, the least important part, of his entire nature.

So, we come for a look into the field of ideals, and here we are on very dangerous ground. The Romanticism of the Middle Ages, with its day-dreaming of the knight on horseback, gave us Adolf Hitler. But romanticism must never be confused with idealism, for romanticism is the process of living in a world of fairy stories. Idealism is a process of living in a world of facts—the integrity, significance, and splendor of which have been recognized.

Romanticism is the worship of a beautiful delusion, on the basis that being beautiful it is worthy of veneration. Idealism is the recognition of the beauty in truth.

Romanticism would make a world according to its own mind in order to be happy. Idealism will recognize that nothing can be more beautiful or more happy than the world as it is, if we will live its laws and understand them.

It is not a problem of making another world. It is a problem of finding out how to live in this one.

The gods in their eternal wisdom created the world. Man has been trying to reform it for them ever since. And the more he reforms it the worse it gets. If man would only give up trying to improve on God, and begin improving himself, we wouldn't have very much more to worry about in the form of individual and international difficulty.

To define the difference between romanticism and idealism: The romanticist wants to change the world, pick it up by the roots and turn it over. The idealist wants to change himself.

There is something very dramatic in changing the world, and most persons believe there is something extremely dull in changing themselves.

The big issue now is to recognize the basic necessity of creating a structure of idealism that is not romanticism.

In religion we've had a great deal of romanticism. At the present time we have over five hundred sects in Christendom. In ideals they are the same, in romantic details they are utterly diverse. The great ideals of Christianity, the Fatherhood of God, the brotherhood of man, these are not the reasons we have five hundred warring sects. The reasons are that some believe they should be baptized by being dipped, others that they should be sprinkled, and still others that baptism should be poured on.

The worst wars we have ever known have been holy wars, and there is scarcely any war ever fought that is not strongly bolstered up by ideological content. Yet, we all want the same thing. The romanticist—because he is a day-dreamer and invents according to his own desires—leads to division; whereas the idealist, who is dreaming toward a universal identity, has a tendency to come closer and closer to understanding with other things. In our romantic day-dreaming we are always dreaming the way we want to dream, toward ends which we want to achieve, and by means which we want to use. Therefore, the whole process is nothing more or less than a neurotic one inside ourselves. In the process fact has no place, but the imagining becomes a pseudo-fact. And having established the impossible as the desirable reality, we can then waste an entire lifetime trying to catch up with it.

The same is true with a romanticist civilization. If we have false dreams we can waste a hundred thousand years of humanity's evolution trying to catch up to them, and in the end we will be disillusioned. What we must learn is that nothing will ever come about that is not so, regardless of how much we dream about it, or how much we wish it could happen. Only that can come about which is so. Geopolitic is a romanticist's dream. It is a vision of something that is not so. It is a dedication to something that is not true. It is an end not justified by the fact of living. Therefore it can never win.

But it can lose at frightful cost, unless the basic ideology is changed. There

is no physical solution to the human problem. Every conceivable type of physical solution has been tried since the dawn of time, and history is a monument to the failure of each effort. There is no solution in matter for the material problem. The solution lies in the re-patterning of the intangibles which make up life.

The solution is in the subconscious life of the race.

The problem of the subconscious life of the race and its great psychic implications is the basis of Richard Wagner's metapolitics. But because the Wagnerian metapolitics was based upon day-dreaming, because it represented a frustrated adolescence, it was romanticism rather than idealism. It was not solution, because it again attempted to work out an ideological pattern in the terms of a physical problem.

It makes no difference how you wish to interpret the myth of Siegfried. Siegfried was derived from the Nordic Sigurd, the hero of the Sigurd saga. The Sigurd of the Nordics was a symbol of struggling humanity, it was a symbol of the hero soul of the Greek. It was the symbol of man overcoming himself. But when it was moved into a pattern already existing it was interpreted no

longer as man conquering himself but rather as man conquering the world.

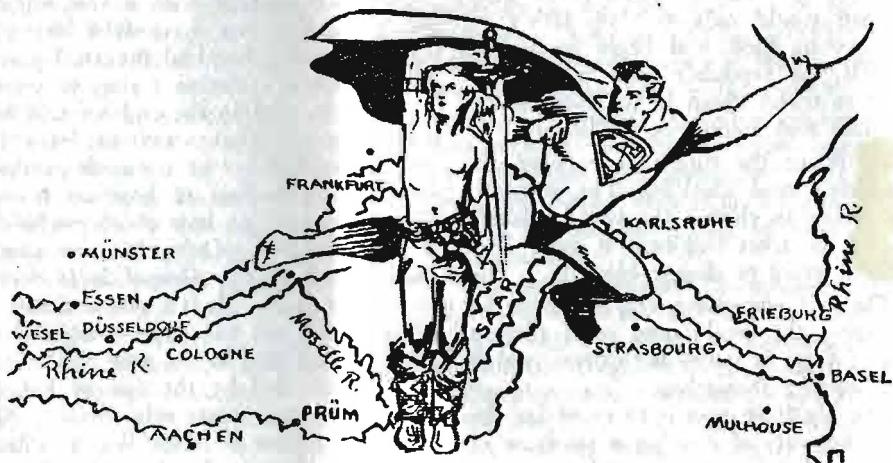
Out of the Sigurd saga came the Siegfried Saga of the Teutons. And this Siegfried Saga, as we know it now, was a myth, an ideology, an abstraction, part of an old pagan belief, part of overtones and imponderables. Siegfried was the superman of the Nordics. We have Superman in our comic strips for the edification of the young. It is no accident that he is so avidly read. Superman? What is the difference between the superman in the Sunday paper, the superman of Nietzsche, and the Siegfried of the Sigurd saga? It's the same type of ideology. It is a myth.

Don't think for a moment that the small boy grown up will forget Superman—such conceptions are going to live. And don't think we are not going to have to live with them. And if you think it is all imponderable, and something to be forgotten, remember that the Siegfried Saga—the myth and folk tale of a thousand years ago—lives today as a line of concrete and steel—the "Siegfried Line."

Don't forget that metapolitics has to be interpreted. It is the science of neurosis in politics.

And yet it could be to our democratic souls the science of ideals.

(A PUBLIC LECTURE BY MANLY PALMER HALL... Suggested reading:
THE SECRET DESTINY OF AMERICA; SELF-UNFOLDMENT; MAN: THE GRAND
SYMBOL OF THE MYSTERIES)



The Devil's Flatiron

SPIRITISM is the oldest religion of mankind. That the ghosts of the dead in various ways influenced the fate of the living has been a belief universally held by primitive peoples.

In addition to the spirits of the departed ancestors, the shadow world of antiquity was populated with orders of demons, malignant sprites, and sub-mundane creatures good and bad. Savage religions held to two elaborate rituals; there were rites and ceremonies to invoke and bind benevolent spiritual beings to the services of the living; and secondly, formulas and incantations to protect the living from the machinations of evil ghosts and demons.

The earliest religions were heavily laden with psychological implications. The savage had no clear picture of the doctrine of immortality of the soul. He believed the after-death was a shadowy extension of the condition of the living. Ghosts continued their earthly interests in a misty world, overshadowed by the somber wing of death.

Even the Greeks, as late as the time of Homer, when they had reached a comparatively civilized condition, had no conception of a fortunate after-life. The heroic dead shared the fate of ordinary mortals, for the Greeks conceived nothing beyond the grave but the gloomy portals of Hades. They had no clear conception of reward or punishment. The dead merely wandered about forever, without hope or purpose. And so the lowliest of the living was more fortunate than the greatest of the dead, said one early writer.

It was only natural to this viewpoint to suppose that the departed souls longed to return to their earthly homes.

This was not possible; and so the spirits hovered about the scenes of their former abodes, wailing and moaning over their unhappy lot. The ancients



firmly believed that the shades of the dead lingered in the air with no purpose for their existence other than the scant satisfaction of haunting the scenes of their earthly lives.

And as there were no moral factors to be considered, and the departed souls were not subject to earthly rewards or punishments, it was held to be quite reasonable that ghosts of departed loved ones might take on malevolent dispositions. The dead might readily become jealous of the living, whose state was so much more desirable; and misery loving company, the envious dead might well lure the living into deeds of violence in hazard of their lives. To the aboriginal mind all ghosts were thus to some degree dangerous, and it was thought necessary to propitiate them with appropriate rites and sacrifices.

It was also a common belief among the ancients that all ghosts and spirits were hungry and were especially pleased by offerings of their favorite foods. It was not held that the spirits could actually eat food; but, rather, that they could nourish themselves from the odors and aromas which arose from the tempting viands. Meat and drink offered to the ghosts thus improved their dispositions, and made it less likely that they would hamper their source of supply by afflicting the community.

Demons are quite different from ghosts. Although in earlier theology the

two orders were often confused, demons are half-spirits; not the ghosts of formerly living persons, but the offsprings of evil forces at work in Nature. Demons could not be expected to show either mercy or forbearance. They had to be appeased by gifts and sacrifices or controlled by the rituals of transcendental magic.

Our aboriginal ancestors lived in constant dread of envious ghosts and hateful demons. And even to this day, in savage human society, as much as half of the waking lifetime of the untutored is devoted to appeasing the moods of disembodied entities. An outstanding example is Tibet. In this distant country, one-third of the male population belongs to priestly orders; the remaining two-thirds is engaged in an endless cycle of rituals to soften the wrath of the 60,000 demons which are listed and described in the *Lamaist Pantheon*.

There are Tibetan rites for every possible action; magic pictures hang on the wall and over the door; relics are kept under the beds to prevent demons from congregating in this favorite spot; offerings are placed at crossroads; prayer flags flutter endlessly, prayer wheels turn continuously. In some cases these wheels are combined with water wheels, so that the mountain torrents rushing down from the glaciers are ever turning the great wheels, which in unceasing creaking keep evil spirits at a distance.

To the priesthood fell the task of interpretation of the will of the spirits and demons. In mystic trances the priests conversed with the dead and learned the pleasure of the evil spirits. An elaborate theurgy came into being, and the priestly caste became the intermediary between the creatures of the two worlds. If we are to believe the old accounts, it would appear that originally the priesthood was devoted almost entirely to mystic practices. Through unceasing cycles of prayer and fasting the holy men developed their psychic powers to an astonishing degree. By their austerities they kept their bodies so highly attuned to mystic vibrations that they could converse directly with the invisible creatures.

With the passing of the ages, the temper of the priesthood changed. State religions came into existence, and the simple religious life gave place to pomp and ceremony. The priests grew rich and powerful, and to the degree that their temporal estate flourished, their spiritual perceptions were dimmed. Fasting gave place to feasting, and the solitary life to one laden with political distinctions. As a result of priestly prosperity, they lost their clairvoyant vision; and substituted in its place elaborate forms of divination. The later Greeks, Egyptians, Chinese, and Romans were greatly addicted to weird divinatory arts that are typical of religious decadence.

Divination may be defined as a magical art concerned especially with determining by means of omens and devices of chance the occult forces at work in human life. These devices are based on the belief that where human intention and the element of fate enters in, this fatality can be directed by spirits to reveal their will or pleasure.

Systems of divination set up to link the visible world to the invisible sphere of Nature, involve in each case some element beyond control of the human being. This uncontrollable element or factor gives the spirits an opportunity to control the subtle circumstance of accident.

In ancient times, divination was practiced by more than 100 ingenious methods. Omens were read by tossing beans in a basket, pebbles on a board, and shaking sticks from a circular container. Auguries were deduced from the flight of birds, the cries of animals, the posture of the human body, the sequence of numbers, the casting of dice, the entrails of animals, the burning of bones, and from the formation of the petals of



flowers. Fate was read in incense smoke, magic mirrors, pails of water, enchanted basins, the frost pictures on windows, crystal balls, and the crystallization of chemicals. It was common belief that all circumstances had magical interpretations, especially when accompanied by appropriate prayers and invocations.

The Priestess of the Oracle of Apollo at Delphi in Greece delivered oracles while seated on a golden chair, supported by three legs and placed above a natural volcano. The fumes from this vent caused the priestess to become entranced, and while under the influence of these fumes she was possessed by the God Apollo, and delivered oracles in hexameter verse. So famous was the golden tripod at Delphi that it became a symbol for all communication with gods and spirits.

Various copies were made of the tripod (or tripodium, as it was called), and these became prominent in the paraphernalia of the sorcerers and seers. Most of these tripods were quite small, and instead of seating himself thereon, the magician merely placed his hand on the top of the little table.

During the decadence of the Roman Empire, when plots and counterplots were many, two sorcerers were executed for plotting the death of the Emperor by means of one of these magic tables. It seems that the would-be assassins had exhausted their human ingenuity in an effort to discover a method certain to remove the Emperor. All their plans having miscarried, these patriots had recourse to magic; and according to reports, the spirits had promised cooperation with the enterprise. This is the first recorded instance of the tripodium coming into ill repute. Its use was forbidden throughout the Roman Empire, lest sorcery destroy the State. But of course the sorcerers did not give up their valuable instrument; they made secret use of it for some time thereafter.

The rise of the Christian Church ended the State magic of pagan Rome. But the magicians continued to operate in private, and sorcery flourished throughout the Dark Ages. The Medici family

of Italy was especially singled out for its knowledge of the black arts. The Court of Florence abounded in cabalists, alchemists, magicians, astrologers, geomancers, and sorcerers. The tripodium gained a new lease on life through the influence of Marie de Medici and later Catherine de Medici.

The celebrated French seer, Nostradamus, made use of a tripod in his predictions of world events; this is specifically mentioned in a prophetic quatrain. It appears that Nostradamus secured oracles by placing a bowl of water on the top of the tripod. In this enchanted bowl curious agitations took place. Vapor arose and spirits spoke from the face of the water.

The tripodium was no more than a miniature table which could be caused to move by apparently supernatural means; it could be levitated in the air, and made to give out raps or knockings in answer to questions. It is the most familiar of a considerable array of magical equipment. Its shape was not basically important; the principle could be applied to any object easily moved apparently without human intervention. The doll of the Scandinavian prophet, Vol-sunga, belongs to the same general class. This was a small ivory figure with a pointed instrument in its hand which would trace designs on paper without being touched by any person. A mechanical doll answering this description is preserved in the national museum at Stockholm.

American Indian tribes accomplished similar ends by means of a feather placed in a circular basket. After certain rituals had been carried out, the feather moved in the basket, answering questions by the direction in which it pointed. The feather frequently levitated and performed curious motions in the air.

In 1853, a French Spiritualist, M. Planchette, made certain modifications of the old tripodium, and produced the instrument which is now called the planchette in his honor. This is a small table shaped like a flat iron, usually about 10 inches long and 6 inches wide. The top is of wood highly polished.



There are three short legs, about three inches long. The two rear legs end in small casters, and the front leg ends in a pencil.

The planchette was placed on a large sheet of paper and one or two persons placed their fingers lightly on the wooden surface. In a short time the little table became agitated, and moving about on the paper its pencil leg would write words in large scrawling letters.

The planchette remained almost exclusively the property of French spiritualists for about 15 years. Then, in 1868, it was manufactured in America by a firm of top makers. Almost immediately it assumed unusual popularity, and hundreds of thousands were sold in the United States and Great Britain.

As time went on, the planchette was modified through numerous changes. Tables were built of considerably greater size, and discs of the letters of the alphabet were substituted for the pencil. More recently, a board has been added; on this are printed the letters of the alphabet and the numbers in a semi-circular arrangement. The planchette is reduced in size, the pencil is entirely eliminated, and the little table moves about spelling out words by pointing to the letters. This form of the magic toy is now known as the ouija board.

From the time when the two Romans were executed for plotting against the Emperor, the magic tripodium has remained in more or less ill repute. There can be no doubt that the little table has spelled out messages. Entire books have been dictated by it. But the material and its effect on the lives of those addicted to its use are open to severe criticism; the use of M. Planchette's little table was frowned upon by the French, for the reason that it led to innumerable tragedies in the lives of devoted believers.

It is difficult for the average person to approach the supernatural with a normal sense of values. The words spelled out by the ouija board in many instances came to be regarded as invaluable revelations. Common sense collapses in the presence of this magical instrument, for the actual cause for the phenomenon is still unknown.

Is the ouija moved by disembodied spirits? This is the belief generally held by spiritualists, and is supported by a tradition of over 2,000 years. But then, how does it occur that in many instances the messages are untrue, and occasionally ingeniously malevolent? Is this because personality equations survive the grave, and disembodied entities are by disposition good, bad, and indifferent after death, as they were while alive? If, as philosophy teaches, death is a change of place and not a change of state, it would be understandable that messages received could be no better and no worse than the spirits dictating them. This leaves the validity of the phenomenon unquestioned; but it opens a large field of speculation as to the importance of the messages themselves.

On the subject of communication with the dead we have a fragment attributed to Pythagoras. He agreed that such communication was possible; but he questioned whether the wisdom of the dead exceeded that of the living. Certain it is, that false information has been given by the ouija board and this has brought unhappiness and real tragedy to those influenced by these messages from the great beyond.

The second explanation for the phenomenon is, that it is caused by the subconscious impulses of the person or persons operating the ouija board. These impulses cause a slight automatic pressure which moves the tripod table without the conscious knowledge of the operators, who have no intention to deceive; the pressure is quite involuntary. This would certainly explain some of the messages, for they reveal the innermost desires, convictions, and prejudices of the persons operating the board. These persons get messages which agree with their

own convictions and suggest courses of action which the operator secretly desires to follow. This explanation, however, does not explain those instances in which accurate prophecies have been made about events entirely beyond the knowledge of those working the board. Too many such instances are recorded to be dismissed offhand.

The third explanation for the ouija board is, that one of the persons operating it is intentionally moving the table to deceive his companion. There is evidence that this is true in some cases; but the solution also is inadequate, for it does not account for accurate prediction of events unknown by either operator.

The middle ground in this controversy is to acknowledge that the board is probably moved by outside forces of some kind in some instances; in other instances by the subconscious mind of the operator; and in still other instances by intent to deceive. Only expert investigation at the time of the sittings can determine the truth in any particular case.

Interest in the ouija board always increases in times of stress or tribulation. People turn to it when seeking for comfort and courage with which to face the problems of life. There was an epidemic of the use of the ouija board in this country after the Civil War; another after the First World War; and according to recent reports, a third outbreak is definitely developing in connection with the present war. The sale of ouija boards has increased to enormous proportions within the last year. They are now being offered for sale in many different types of stores throughout the country. Most of those who purchase ouijas today are concerned as to the whereabouts of friends or relatives in the armed forces, and are hopeful of getting an answer to their doubts and worries from the little magic table. It would be interesting if statistics could be compiled as to the percentage of accuracy in the messages received through this medium. This would be an excellent opportunity to discover to what degree the individual's subconscious influences the workings of the table.

Several reports have appeared in our press in the last few months of authentic instances of telepathic communication between persons at home and their loved ones in the armed forces. Several of these instances have been as startling as that record of Lady Hamilton at the time of the death of Lord Nelson. As Nelson fell mortally wounded on his flagship at the battle of Trafalgar, Lady Hamilton, hundreds of miles away in England, collapsed, crying out that Nelson was dying. Circumstances of this kind are appropriate material for those interested in the study of extra-sensory perceptions.

Is it possible that the subconscious of the human being has the power to pick up thought-vibrations from great distances? And are these subconscious impulses too subtle to be projected into the conscious mind? If so, is the ouija merely releasing into expression knowledge that is already possessed by the subconscious but which is beyond the reach of the conscious powers of thought?

Until such questions can be answered with certainty, those using the ouija board should realize that there is no proof that the messages which they receive are authentic. It is unwise to build too much of hope or despair upon such communications. The power of the supernatural can have injurious effects upon the consciousness of the believer. The sense of values becomes distorted and emotions get out of hand.

If Nature had intended that human beings should be in general communication with the dead, the facilities necessary for that contact would be present in the compound of the sensory perceptions. It appears, however, that nature in its wisdom has not provided any such bridge between the worlds. The human being is placed in this life to gain certain experiences, to battle out with the facilities at his disposal the problems of his personal living. He is supposed to make his own decisions; and where his intelligence is insufficient, it is a wiser course to master the necessary information through diligence and thoughtfulness. To become dependent on divina-

tion as a substitute for intelligence, patience, courage, and conviction is to weaken the moral fabric of the nature and frustrate the very end of living.

These remarks are not intended to apply to qualified groups of researchers who are studying the psychical in the life of man, in order to add to the sum of human knowledge. Nor is it intended to disparage psychical research in general, when carried on by qualified persons under scientifically controlled methods. But the remarks are addressed to those who are seeking not knowledge *per se*, but merely consolation or confirmation, who have no adequate background in the problems relating to the psychical life of the human being. Unfortunately, the average person is not studious and lacks the equipment to estimate values clearly. He is interested in phenomena because of their spectacular and mysterious elements; he is not interested in spending twenty-five or thirty years in critical analysis of his own beliefs or opinions.

During the last twenty-five years I have had considerable personal experience with persons who have complicated their lives through dabbling with the ouija board. Out of every hundred such cases, at least 95 are worse off for the experience. Some have suffered years of personal unhappiness as the penalty for the disorganization which this little table has brought into their lives. I know of broken homes, estranged families, and even suicides that can be traced directly to this source. In some cases health has suffered seriously and in others the psychic dabbling has led to serious financial losses. The remaining five out of every hundred actually secured information which was valuable or important to them. These more fortunate individuals had, in every case, approached the subject calmly, open mindedly, and with adequate intelligence, common sense, and a reasonably sufficient background of general information. Even in these cases, however, the ouija board was not solutional in any general way. The messages gave comfort and consolation at some special

time, or by their accuracy intrigued the mind into a general study of philosophy and comparative religion.

It seems to me that the principal value of psychical phenomena is that authentic examples of communication with the dead help to establish the conviction that man is a spiritual creature, that consciousness and intelligence do survive the grave, and that our present sphere of living is but the entrance room to a larger life. These general truths are important. But particular communication with a desired person, for some particular reason, is of no enduring significance. It may be comforting; but wisdom, and not comfort, is the real solution to human need.

This leads to a larger consideration. A number of persons who have used the ouija board or other psychical devices have received messages purporting to come from divine or superhuman source. I have seen a number of messages variously attributed to Jesus, Buddha, Plato, and various angels and archangels. Such communication of course overwhelms the recipient, and works havoc with his ego. It would be very difficult for you, too, to remain a quiet modest citizen in your community, going about the daily tasks of shopkeeper or housewife, were you in direct communication with the Archangel Michael or Jesus Christ. The same may be said if your spirit guide is an Atlantean priest, a Hindu adept, or some Messiah yet to come. Experience proves that spirit communication is very likely to drift into this type of channel and into messages that take the form of unique revelations toward world saving and civilization reform. When these come to an individual who has never succeeded in reforming himself, the confusion is likely to be worse confounded.

I have examined a great number of these awful revelations; and while they may bear the authentic signature of some great person, the content always belies the signature. Yet perfectly honest persons, when convinced that they have been ordained by the spirit world to work in their time great earth solu-

tions, develop evangelical zeal, and the result is disastrous in every sense of the word. The enthusiastic recipient of the messages leaves his useful daily tasks to attempt a ministry for which he is totally unfit and those who listen to his words are indoctrinated with teachings entirely unsound. Numerous groups scattered about the country are the evidences of this unhappy state of affairs.

While it is true that most of the great religions of the world have been founded by mystics who have secured their introduction by inner communion, the average person is simply incapable of being the founder of a world religion. Spirits wise enough to reveal a new dispensation would certainly be wise enough to select the proper instrument for their purpose.

It is only necessary to read the messages purported to come from some high source to realize that in no way do they justify confidence. It has been my observation that such messages in nearly every case do not reveal any clearer line of thought than that which is normal to the person through whom they come. It is quite possible that the subconscious is involved in most of these productions. When a human being develops a new philosophy of life which seems to him more adequate than his old beliefs, his first impulse is to convert others. He starts on this even before he has thoroughly converted himself, and certainly before he has learned to apply his new doctrines to his own personality and the problems of his daily living. There is some of the evangelist in all of us. And it is this subconscious impulse to communicate our beliefs that may influence the little board so that it writes out a justification for our crusade.

The average man has not the wisdom or experience to live in two worlds at the same time. Not, anyhow, at this present stage of evolution. He has a hard enough time trying to get along in one world, in the physical sphere with which he is familiar. To be aware of spiritual values, to love truth and to seek after wisdom, these impulses are constructive; they can help

us to carry on our tasks here more efficiently; but to permit ourselves the luxury of vague and disordered thinking is to waste time and energy and increase the hazards of life.

The ouija board has been subjected to a pseudo-scientific explanation by Dr. Ashburnes in his *Spiritualism Chemically Explained*. The good doctor suggests that the human body is a condensation of gases which constantly exude from the skin in invisible vapors—otherwise, electricity. The fingers coming in contact with the easily moved planchette, transmit to it a subtle electrical force which sets it in motion. Dr. Ashburnes is further of the opinion that the minute amount of phosphorous in the human system is especially concerned in the phenomena of the ouija board. If body electricity or magnetism can be controlled by the thought of the operator, then a flow of this kind could be directed to the operation of the little table.

It has been noted that the continued use of the ouija board inclines to develop mediumship, and often automatic writing. Several cases of so-called automatic writing have come to my attention which proved that the writing originated not with some decarnate entity but in the subconscious mind of the medium. It is not my intention to suggest that all automatic writing is so motivated; but the entire field of mediumship needs to be carefully surveyed in the light of the psychological developments in the last ten years. To the average person there is nothing to indicate clearly the fine point of demarcation between psychical and psychological phenomena. The powers of the subconscious mind are still virtually unknown, but it is becoming more and more evident that the subconscious is an extraordinary instrument, capable of producing by perfectly reasonable means a number of effects apparently supernatural.

It is to be hoped that modern spiritualism will lead the field in serious research along these lines. It is a new and dramatic challenge to our entire concept of religion.



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